The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. I.] FRIDAY, 19TH SEPTEMBER 1851. [No. 29.

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The Benares Magazine.

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The
Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. I.] FRIDAY, 19TH SEPTEMBER, 1851. [No. 29.

CHARACTER OF THE NATIVE AGENTS OF GOVERNMENT.—There is an old saw to the effect that we are to speak only good of the dead. If that rule were adhered to, whatever we might say we could not afford to write evil of any one. We are forbidden to publish anything that hurts the character of the living, and if nothing but good were said of the dead, the whole of the history of the world, instead of being a picture of the past, would become a mere eulogium on the departed. Besides, there are many reasons why we should speak plainly of the past generations, while we veil the faults of our contemporaries. The dead can neither feel our censures nor be puffed up with our encomiums. Men are better pleased by seeing their faults exposed in the life of another, than if they in their own persons were held up to the scorn of the world. A man too, as long as he thinks that he is unknown or known but to few, is more likely to correct his errors and gain a better character, than if his pride were stirred up by exposure to defend his misdeeds. In the observations then we are about to make on the character of the native servants of Government we beg it to be understood, that we refer to a period nearly a quarter of a century back, before most of the present incumbents had entered on their official career. If it be asked, what is the practical use of such a discussion? we answer, that although there may be, and we seriously believe that there is, a considerable improvement among the class of persons to whom we refer, it is still probable that the evils of the olden times are not yet completely eradicated, and that there is room enough for farther amendment.

Under the Peshwa's Government the salaries of the native agents of Government were a mere trifle, and their receipts consisted chiefly of presents and fees. This system has prevailed all over the world: it was the system till recently in England, and it is, according to the accounts of travellers, as much in force in Russia at this day as ever it was in India. The idea of an English judge taking presents is to our minds most revolting, and justly so,—for what need can he have of presents to whom the nation allots ten thousand pounds per annum. We accordingly, in studying even our own history, are confounded when we find the great Bacon condemned for taking gifts, because we forget that it was the penuriousness of the Government that made it necessary for him to do what all his predecessors had done, in order to obtain a livelihood. Bacon urged in his defence, that though he took gifts, he did not allow them to influence his decisions; and the strongest proof of this was, that the principal case against him was that of a man who gave money and yet lost his cause. Still the system was bad, and deserved to be abolished. It is not a hundred years yet since the pay of civilians was not equal to that of many a clerk in the Government offices; and if they had not made money by bribing and taking presents they could not have maintained their position in society. The Government at last saw that it was absurd to expose a body of men to a temptation which the majority will yield, and increased the allowances of their servants so as to place them above the necessity of seeking any other source of income.

When the Peshwa's dominions came into the hands of the English the heads of departments, as a matter of course, were changed, but the inferior agents of Government remained much the same, and in the same position as they had been before under the ancient regime. The system of *dustooree*, the taking a percentage on all money passing through a man's hands, was universal, and no more concealed than the brokerage a mercantile agent claims on the goods he sells, or the money he collects for his principal. Acting on English maxims, our Government came down with one fell swoop upon the whole of those petty exactions the native agents had been accustomed to make, without increasing, or but very slightly increasing their salaries. What was the consequence?—a man who had been in the receipt of four or five hundred Rupees a month was reduced to one, and there were now none of the high appointments to look forward to; these were monopolized by Europeans. Was it in human nature that such a system could work well? The first effect of it was, that most men of principle deserted us at once, and would have nothing to do with such a system; and the few that remained were expelled in a way that we shall see by-and-bye. The agents of Government then were, as a body, unscrupulous men; and, as the great majority were Brahmans, they formed a league among themselves, so as to make detection of misdemeanour very difficult if not almost impossible. This done, the old system of exaction was pursued, not openly, but in an underhand way, and with all the additional evils of underhand dealings. If a complaint was made against a village koolkurnee or mamlutdar, the head men in the collector's office and the judge's office were always ready to take his part, and to do everything in their power to get him off. Even if he were condemned it was looked on simply as his destiny, and not his fault: and if he had contrived to scrape together a little money while in office his position in Hindu society was not lessened; he was still looked upon with as much respect as before. A very striking instance illustrative of this occurred to ourselves, in reference to the Shastri who falsified the Revenue Survey. A Brahman of the same stamp who had called on us a few times, and had been somewhat serviceable in procuring rare Sanscrit works, one day begged a note of introduction to a gentleman of our acquaintance in the Civil Service. On being asked why he wanted such an introduction, he plainly declared that he hoped to better his circumstances if he could get the situation under him to which he aspired. "Look," said he, "to the Shastri who was employed under Pringle Saheb; in the course of five years he made two lakhs of Rupees." "But that was through the reception of bribes," we replied, "and now you see he is punished for it." "True, true," answered he; "but unless he had performed many acts of merit in a former birth, he could not have been rewarded by the possession of so much money in this."

Another way by which all the disgrace and dishonor of dismissal from office was avoided was, that the clique very often accused any upright man that happened to be among them, for the double reason that his conduct was a constant reproof of theirs, and that they could not carry on their system of peculation so conveniently on account of his presence. "A curious Government that of yours," said a native gentleman one day to a friend of ours; "you dismiss all the honest men and keep the rogues. There is So-and-so honest to the back-bone, and I will bet what you please that he does not retain his office a twelve-month." And so it happened: he was dismissed in little more than six months. A case of the kind we once had an opportunity of investigating. A cunning rogue of a karkoon had long striven to get an honest mamlutdar out of the way, when at length while a young civilian was in charge, he raked up an old case which the mamlutdar had allowed to be settled by mutual agreement of parties, where the Regulations require the charge to b

fully investigated. The charge was magnified and misrepresented, and the manlutdar dismissed, although several years had elapsed before it was brought forward, and he had acted in perfect good faith, only giving up the case because the plaintiff had abandoned the accusation. After years of delay and an appeal to the Governor in Council, supported by some of the highest and best informed civilians in the district, the sentence of dismissal was so far modified that, though not restored to his situation, the prohibition against again employing him in the service of Government was cancelled.

We would not dwell longer on this subject. The system is not now quite so bad as it was. The uneducated natives are getting more reconciled to their situation. A number of educated young men, whose principles are formed on European models, are mingled up in the departments, and Government has opened up some higher offices to the active and intelligent. It is, however, to be hoped that more rapid advancement will still be made in the right direction. The natives of this country are not more covetous than Europeans; but while the vicious propensities of the latter exhibit themselves most frequently in blustering and violence, those of the former are chiefly displayed in low cunning and deceit—to them more endurable, to us far more contemptible: let not our native friends then pride themselves too much on the mildness and gentleness which have been generally ascribed to them. This characteristic of theirs is mainly owing to the slightness of their physical constitution, which makes them incapable of openly coping with their more athletic neighbours. On the other hand, let Europeans be on their guard against the passion and violence they too often manifest towards men so much weaker than themselves, and which they durst not with impunity exhibit towards Arabs or Affghans. Let them be ashamed of deficiency in magnanimous forbearance towards those who cannot right themselves: and let each party seek more to correct their own errors than to expose those of their neighbours. By such a deportment, not only will the general welfare of the community be advanced, but the individual happiness of every particular person promoted.

TYPICAL FORMS.—Our title is somewhat obscure, but we trust not wholly repulsive to our readers. We borrow it from an interesting notice, in the Edinburgh *Witness*, of an article which appeared in the last *North British Review*. The Review we have not yet met with: but the references to the article in the *Witness* manifest trains of thought so similar to those contained in the admirable work on "The Method of the Divine Government," by Dr. M'Cosh of Brechin, that we have no doubt the paper in the Review is from his pen. The subject is deeply important; we trust we can render some portion of it sufficiently simple for the columns of a newspaper.

Since the days of Origin, at all events, the similarity between the disclosures of nature and revelation has been a subject of careful thought to meditative men; and in modern *days* in the admirable "Analogy" of Butler, many of the favourite arguments of infidelity against Revelation have been annihilated by simply showing that the difficulty complained of exists also in Nature. So far well: but the analogies between Nature and Revelation reach much farther than Butler saw, or rather than his object required him to show. Poetic and imaginative minds have often revelled in what is called "the interpenetration of mind and matter"—the similarities and connexions between the physical and spiritual worlds,—in topic akin to the one before us; but the high argument must not be abandoned to such minds, and calm, serene philosophy must now come in and leisurely take note of facts which are as rigidly demonstrated as any facts can be. Moreover, we had occasion, in noticing the work of Dr. M'Cosh, to dwell regretfully on the fact, that the transition from the utterances of the popular natural theologies of our Paleys and Bridgewater Treatise men to the scriptural theologies of our divines was harsh and abrupt; dissonance there might not be, but there was ominous want of consonance on deeper questions. Wherefore?—there is clearly a fault somewhere. For although the disclosures of Revelation must necessarily go immensely beyond those of Nature, yet the voice of the latter should serve at least as a fit prelude to that of the former. We believe that the desired harmony will be found when both Revelation and Nature are more deeply studied and better understood. The volume of Nature—how few of its pages are yet even read! The volume of Revelation is all read; yet not all understood.

Has every particular member of the animal frame its own specific use?—the great Cuvier said *yes*; and marvellous did his doctrine of a final cause—a definite use—for everything aid him in his discoveries. Something remained, however, and Geoffrey St. Hilaire contended for a certain unity of plan, irrespective of the wants of the individual, running through the animal frame. These two great principles must both be admitted and harmonized. Professor Owen, in his work on the "Nature of Limbs," has completely demonstrated the necessity of this union.

In this respect, the works of man bear no likeness to the works of God. If a man constructs a locomotive engine, he does so in such a manner as best to secure the end of progression by land, without fettering himself in the least degree by trying to make it resemble a steamboat, or any means of progression by sea. Special adaptation is all he thinks of: general homology is out of his view entirely: but in the works of God this principle of homology is largely called in. The human arm, the fore limb of the lion, the wing of the bat, the fore-paw of the mole, and so on, are framed on a general plan, apart from specific fitness to the wants of the animal. Parts exist in a rudimentary state in certain classes, which begin to be of use (so far as we can ascertain) only when in a developed form, as they appear in other classes. This is one important application of the old principle, *Natura non facit saltum*. Now it is found that it is in man that such rudimentary parts as are often found in the lower animals find their interpretation and their use; and parallel with this is the somewhat startling fact (which must be familiar to many of our readers), that the human brain, before it takes on its final appearance of the human brain, successively assumes the form of the brain of a fish, of a reptile, of a bird, and of a mammiferous quadruped. From these and similar remarkable facts, Professor Owen draws the following inferences:—"The recognition of an ideal exemplar for the vertebrated animals proves that the knowledge of such a being as man must have existed before man appeared. The archetypal idea was manifested in the flesh, under diverse modifications, long prior to the existence of those animal species that actually exemplify it." Similarly speaks Agassiz: "Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes." In these remarkable deductions we have not merely the facts of Divine design and foreknowledge; but the additional weighty facts of progressive preparation and pre-indication. Symbol, type, and prophecy run through the natural works of God for successive ages, all pointing to the crowning being who was to come in "fulness of time." Now this is precisely what is done in Revelation. Design, foreknowledge, progressive preparation, pre-indication, symbol, type, Prophecy, "fulness of time,"—all ending in the second Adam—the Redeemer of man: the style of thought—the *modus operandi*—can be described in exactly the same terms in both cases. *Why* God has been pleased to act in this way we may not inquire; certain reasons for his doing so in Revelation are obvious enough, but we may not profess to fathom the mysteries of His procedure, and still deeper reasons may exist unseen. Meanwhile, the fact of this extraordinary coincidence is full of significance, and will be numbered among the most powerful in the stately array of the Christian evidences. Not that we would confine its use even at present to this end,—for we think that in the deep and reverential study of the serene plan, orderliness, ascent, and concatenation of the Divine works, we have an object of contemplation as elevating and instructive as any to which our attention can

TERLY REVIEW, *No. CLXXVII.*—The *Quart rly* for June contains a considerable quantity of in- tive matter. We have been particularly interested in o of the articles, and to these we shall now very briefly irect the attention of our readers: the one is on *Scotland fore the Reformation*, and although it does not pre- nt any new facts, it gives a very readable and useful ummary of information, garnished with extracts from old uthoritative documents. There is also a greater fairness n dealing with Knox and the Scottish Reformers than we had expected in a High Church review. The presby- erianism of the great Scottish Reformer has always ren- ered him obnoxious to extreme episcopalians, as his rmness with the infatuated Mary has kindled the wrath f extreme royalists and sentimentalists. One hackneyed harge against him is that he demolished the fine old urches and religious houses: but the *Quarterly* very ummarily disposes of the complaint,—"Knox and his coadjutors were no destroyers of churches." But the most important part of the article is the overwhelming evidence that it brings forward of a most fearful immora- lity pervading the whole ecclesiastical body before the Reformation, and extending from them, as it necessarily must, to the mass of society. It has been pretty well demonstrated, over and over again, that the whole body of the "regular clergy"—the monks and friars—were immersed in the grossest vice; but there has been in various quarters a stand-up for the "secular clergy"—the ordinary parish priests—as greatly exempt from the prevailing corruption. But this is a mistake. The monks had in a great degree displaced the seculars: the body of rural clergy was "in whole districts non-existing, in the rest inefficient and contemptible." Corruption extended from the lowest to the highest: "the Bishops themselves, were, almost without exception, living in violation of their ordination vows; and the most cultivated, the most amiable among them were in this respect not a whit purer than others. Such of them as were contented with one woman were esteemed virtuous; nay, ladies of good condition thought no shame to live as their avowed concubines." Even such men as the polished and erudite Gavin Douglas, Bishop of Dunkeld,

"Who gave rude Scotland Virgil's page,"

the munificent Dunbar, Bishop of Aberdeen, were in s respect sunk as low as their fellows:—"like priest, like ple." The higher classes of society especially were ected; the proofs of their corruption, as adduced in e *Quarterly*, are absolutely sickening. The Reforma- tion came, and clerical debauchery could no more flaunt in open day. The morals of the Reformed ministers being pure and irreproachable, a powerful effect was almost immediately produced on those of the Romish ecclesiastics. The results were "signal and immediate."

We commonly speak of the Reformation as being a republication of true Christian doctrine; but it was in no ess degree an assertion of Christian morality, and its fluence in the latter character was vital and enduring en beyond the circle to which its doctrines extended. So the *Quarterly*. Let it be remembered, however, that unchristian institutions as enforced celebacy and ular confession continue to this day, and ever must inue, to produce the most baneful effects on the ls, first of the Romish clergy and secondly of the e generally. A branch or two was lopped off: the ree remained.

other article in the *Quarterly* is on a work that has been published that is attracting the attention udents of ecclesiastical history. It professes to rk of the celebrated Origen, and is entitled, *phoumena*,—a Refutation of all Heresies." A ecently employed by the French Government to rary researches in the East, discovered it. On e the treatise really appears to be the production ; and it is exceedingly valuable from the facts with the early heresies which it brings forward, light which it sheds on a very dark portion history—that of the Church of Rome in the third century. We know that Origen isit Italy at that time, and in the newly we have an account of Christianity as then existing in Rome. The views and statements of Origen will bear so hard on some of the fixed points of Romanism that, as the *Quarterly* suggests, we shall pro- bably forthwith see the *Philosophoumena* stand in the Pope's *Index Expurgatorius* along with *Whately's Logic*.

On the whole, however, the most interesting part to us of the work would be its account of the various heresies that for two centuries contended in mortal antagonism with Christianity, and this not solely for the new light it sheds on that portion of Church history, but also for the aid which it may afford us when, from the experience of the past we attempt—cautiously and humbly, as becomes human beings when they would forestal the future—to draw some inferences respecting the probable progress of Christian truth in this country. We hope soon to say a few words on this important topic.

THIRD REPORT OF THE MAHI KANTHA MISSION, *in connexion with the London Missionary Society.*—Every thing that may tend to promote the cause of evange- lical Missions we hail with joy: it is the noblest of causes —the cause of Zion's King—the cause which, above all others, must engage the attention and awaken the interest of the children of God. We rejoice, therefore, to direct the attention of our readers to the report of another branch of Indian Missionary operations. In connexion with our Indian Missions, two distinct facts claim our attention: one is, that converts are drawn from all classes of native society; and the other is, that all evangelical agents share alike in the Divine blessing: both these facts are fraught with instruction, and we need diligently attend to them.

The numerous Mission reports which we received furnish accounts of conversions from among religionists differing as widely as possible in their religious faith, and moving in opposite social spheres and circumstances. We read one day of the conversion to Christ of an intelligent and highly educated Hindoo, and on another of the conversion of the rude and illiterate. The Vaishnava, the Shaiva, and the Jain, the Brahman, the Shudra, and the Mahar or outcaste, all alike receive the Gospel, are sanctified by it, and in some degree live the life and die the death of the righteous.

We cannot at this early stage of our Indian evangelistic career boast of the *numbers* of our converts as did Justin Martyr, when, in his triumphant Apology for Christianity, he cited the multitudes of disciples of Christ in the Roman empire as evidences of the divinity of Christianity; but we can like him, at any rate, say that our Indian converts are to be found among all classes, and in every part of India where Missions have been sustained. Could he say that Christians were to be found in the forum, the palace, and in military encampments, among the polished citizens of Rome and the barbarous Northern tribes?—we can in like manner claim disciples of Christ from the Hindoos, educated in Brahmanical Shastras as well as European science, from Mussulmans versed in the Koran, from unlettered villagers, from rude Northern Kolis, and almost savage mountaineers. Numbers are not essential to our argument. The fact that men of all diversities are affected by the *same* Gospel encourages us to preach that Gospel to *all men*. God has proscribed none from the participation of the Gospel: He has, as far as we see, shut up none in unbelief. The idea of Abbé Dubois that the Hindus were abandoned by God, is falsified by every Missionary report. We do not hereby utter a boast as to what we or our brethren have done or are doing, but as to what God has done by the instrumentality of a Gospel rich in provision for all men, in congregating, at all our evangelical Missions, little flocks of the faithful, from amongst all forms and phases of native society, and giving thereby a pledge of a final aggregate of believers, from amongst the natives of India, whom "no man can number."

The other point challenging our attention is, that all our brethren share in the Divine blessing: we do not say they share equally, but they share alike. In such a fact, were there no other, we see a proof of their apostle- ship. There are few if any who cannot say to a few natives, washed and justified and sanctified, "If I be not an apostle to others yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord." Such need not from us, they need not from ecclesiastical establishments,

nor from Government institutions, "letters of commendation." They can say to a few brought from darkness to light by their instrumentality, "Ye are our epistles written in our hearts."

How delightful the bond of brotherhood thus induced. The Missionaries can unitedly say to the several churches scattered over India, "We are laborers *together* with God." Ye are God's husbandry: ye are God's building."

Certainly no one Missionary society can boast over another; no one can say, pointing to the results of its missions, "Our's are the *only* apostolic men—our's are the only measures accredited of God, and our's is the alone appointed method of evangelization." The disputants for Vernacular and English as the means of education and conversion, for public preaching and for private tuition, as respectively and solely the grand means of conversion, are confounded by the actual results, namely, that God blesses all means used for glorifying his son Jesus. Whether from Germany or America, England, Ireland, or Scotland,—whether from Church or Dissent, Established or Free,—the servants of God have the Divine seal to their labours. In this we rejoice, yea, and will rejoice.

In this way our Missionary labours are indirectly producing good effects on the laborers themselves, and on the churches generally. Who shall dare to curse those whom God blesses?—on the contrary, who shall fail to *bless* those whom God blesses, and exercise his sympathies and affection towards those with whom the Head of the Church manifestly dwells?

Missions are increasingly uniting and identifying us with each other. We are drawn together, not only by the presence of a common enemy and the fulfilment of a common warfare, but by *a participation in the spoil of a common victory.*

Few demand more commiseration from us than they who regard nothing but the operations of their own church, and rejoice only over their own spoils. It is our glory to identify ourselves in all our interests and sympathies with the *general* assembly and Church of the First-born collectively, and all its individual sections, in this holy conflict with the powers of Antichrist.

To one and all of our evangelical missions we say "God speed."

This train of thought has been originated by the view of the Report whose title heads this article. We are introduced by it to a sphere of labour altogether different from that with which we are daily conversant in Bombay; but yet we find the same effect resulting from a preached Gospel, namely, the gathering of one and another of God's elect. We rejoice in turning one eyes Northward to find that there are also among the people of Guzerat, strangers and pilgrims with us in our heavenward course.

The Report treats of the return of several who had declined from their Christian profession, of new conversions from the heathen, (two families of Kolis, comprising ten individuals and one Kunbi.) It also treats of the Mission Boarding School, consisting of twenty scholars, the children of the converts, and, moreover, of itinerant labours.

The facts mentioned are highly encouraging: under the last head we are glad to see that the system of selling Christian tracts is successful. A native teacher disposed of about 2,500 tracts on a tour, by which he realized 23 Rupees,—"a most encouraging indication," the missionaries say "of willingness on the part of the natives to read our religious books."

As an illustration of the mode in which the Gospel makes it own way, or rather of the influence which real Christians exercise in the world, we quote the following case of conversion:—

"Of the two Koli families who were converted, the one was a very remarkable case. When the Christians first came to Bursad, the father of this family was very bitter in his hatred to them. He would assail them with abuse and threats whenever any of them passed his house, or happened to be standing near it. His field, however, was next to one that had been allotted to a Christian family. This brought him into daily contact with them: for months he maintained a sullen reserve towards them, yet gradually he was struck with their conversation. At length, he was prevailed upon to attend the Christians' Sabbath services. Seeing the Christian girls read, he sent his eldest dau[ghter] our school. This brought him under the displeasure of hi[s] They insisted on his withdrawing his daughter from us declined compliance, and at the same time declared his convictions of the truth of our teaching. The next day he pr[o]posed to join us. His clan was fierce in its opposition, the mo[st] so as he was the first Koli in Bursad that was going to embra[ce] the new way. Four hundred of them rose in arms. The[y] plundered his house, and took possession of his wife and children They used every means in their power to intimidate him. Bu[t] an influence greater than theirs both gave him strength to resis[t] them, and prevented them from putting their violent menaces into execution. After a while his family by various means joined him, and in December 1849 they were all baptized. Their con[-]duct ever since has been very satisfactory."

We think our readers will be interested by the view which the missionaries present, of the circumstances and position of the converts, and especially by the fact that the spirit of caste has been so effectually resisted, as t[o] have allowed of intermarriages between those of original[-]ly distinct castes. We give the entire extract:—

"The most serious difficulty that Hindu converts have to encounter, arises from the institution of caste. The sinfulness and abomination of this system is not apparent to a casual or superficial observer. It is a poison which, if left undestroyed, will kill every Christian grace. To correct its power, there must be a most faithful and determined application of the antidote. Its existence among the Hindus for lengthened ages has wrought results which will need, perhaps, ages more of strenuous effort to eradicate. Under its baneful influence there have arisen, among the Hindus, communities possessed of characters almost as diverse as are national distinctions, although they may be of the same religion, customs, government, language, and climate. The sentiment is strong in every Hindu mind, so that the first and most striking wonder that he feels regarding the all-wonderful Europeans, is that they have no caste. Under the influence of the caste feeling, the Heathen are often fairly puzzled how to act towards our converts. They ought in strict obedience to the caste system, to rank all Christians as Dhéds, Mahars, or Parias. But this circumstances will not allow them to do. They are conscious of a certain something in Christianity that is at once noble and ennobling. A convert to Christianity is properly an utter outcast from all the sympathies of Hindu sm, lower than the lowest,—a despicable being. But a true convert manifests so much earnestness and sincerity, beings forward such good reasons for his change, that they cannot but respect him; he may also evi[n] a spirit so completely superior both to the fears and the honou[rs] of caste, and a purpose so fixed to draw others to the Saviour, t[hat] they may even fear him and his exertions. To despise a conv[ert] therefore is, despite their desire and their pretensions, impossible. Thus are the Heathen affected. But on the o[ther] hand converts from a people so spell-bound by caste as the Hindus are, cannot be expected always and at once to be emancipated, and with the water of baptism to be washed clean all stains of the old pollution. The Christian public has how difficult it was found to root out this plague from the churches of the South of India. Readers of our last Repo[rt] will remember that our own Mission was well nigh broken up and wrecked on this rock. We insisted on all caste rules as to food, social intercourse, and matrimonial alliances, being broken. As to eating together, we adopted the primitive Christian practice of the Agapæ, which brought all Church members on convenient occasions (generally on the Monday after the Lord's Supper) together to one table. But this alone was not enough to set our minds at ease. For years after the so called high caste converts in the South had yielded to their Missionaries in the point of eating together, did they hold out against and strenuously resist them in the case of marriages. Solely fr[om] the influence of this feeling, Protestant fathers have preferred giving their daughters to Papists and Heathen rather than to caste brethren of their own Church. Most anxiously, then did we wait for a marriage among our people. We are now to report that since the commencement of this year marriages have taken place. The brides in all the cases from the Dhéd or low caste. They have, however, been for years in our boarding school, and were children of co[n]. The bridegrooms were a Kunbi, a Patidar, and a Ko[li] thus, with great thankfulness to the Divine Head of the rejoice to declare to our Christian friends, whose prayers before intreated, that the desire of their and our hearts granted, and that the example of breaking up the syste[m] has been fairly, fully, and decidedly set in our little the three first weddings that have been celebrated people.

"Already do we think we notice good results. hand, there is greater confidence inspired into the lower castes, who notwithstanding all our assuran[ces] contrary, in addition to the other defects of their felt a secret suspicion that, perhaps after all, they w[ere] by their Christian brethren to their own original dation; and on the other hand, there has been minds of the higher class a feeling (if we may expression) of thoroughness,—an assurance does not only profess noble things, but that fessions carried out."

difficulties and trials of the converts in their singu- position as a distinct colony are thus described :—

At first, indeed, everything looked dark and gloomy; all the athen were of course opposed; the idea of outcast Christians oming to build and live among them was disagreeable in the xtreme: the native officials of Government, merchants, traders- en, labourers,—all joined in caste leagues to prevent the set- lement of Christians. Often was the faith of the little band eady to faint. Often did they (especially the women) say, "this s too hard for us." But one or two were stronger. We remember on one occasion, when our fields were unfruitful, when the mer- chants refused to sell grain, when water from the public well ould not be had but by strife and appeal to authority, many eemed quite cast down, but one said, "What is all this? At aptism we promised to serve Christ, if need be, with the loss f our life—but who yet has lost his life or apprehends the loss of t? Were we deceived when we professed Christ? Do we not daily rejoice in him? Then why fear this storm? This must low over as others have done." The storm has blown over. Water is now more free to them. Vanias sell without hesitation. Several combinations to annoy us have been broken. We now have more peace, but at times the rage of the storm has been great. At Bursad when the first Christian Koli was baptized, four hundred Kolis with their swords were ready to check con- versions and alarm the converts; nothing but wholesome fear of the British Government prevented our little settlement from attack on that trying occasion."

The following is an illustration of the jeopardy in which sincere converts are placed, by their profession of Christ, notwithstanding the restraints of British rule: it is indeed a striking display of the providence of God, pre- serving his servant in danger :—

At Dewan, the life of our native teacher, Desai, was preserved in a remarkable manner. A half-witted Koli had become attach- ed to Desai, accompanied him where he went, and in every way served his family. The way in which madness had developed itself in this man was in the utterance of foul language, as though caused by a foul demon. Under Desai's influence, this evil was restrained, and the neighbours took notice of the wonderful effect. The poor man would also join with Desai in prayer, like a little child.

This man, Adesung, was the instrument of saving Desai's life, though alas it was by the loss of his own. One evening he returned with Desai, from Bursad, to Dewan. When they arrived near the mission bungalow, Desai, instead of going direct to his own house where were his wife and children, in the village, sent this Koli there, telling him he would follow as soon as he had been to the bungalow, and ascertained that all the residents were well.

Adesung went to Desai's house, having on him a coloured coat which belonged to Desai. He had no sooner knocked at the door, Desai's daughter was in the act of opening it, than an unknown assassin wounded him with a sword in the leg. Adesung fell, ex- claiming, 'Why have you struck me?' Desai's daughter pursued the murderer for some distance, but no one helped her, or did right to apprehend the fugitive. As the assassin passed, the villagers shut themselves in their houses. The wound was inflict- ed by a poisoned weapon, and proved mortal. Adesung survived only a few days. When carried on a khatelo from the village, his words were not of imprecation but of blessing on his murderer. He was, as the people themselves remarked, the shield of Desai. The Christian was to have been the victim; the Koli received the stroke. The people acknowledged the hand of God in preserving the Christian. The murderer has not been discovered, or at any rate has not been convicted. We have had frequent occasions of alarm at Dewan. The friends of Gungaram have frequently told him to be careful in not exposing himself alone at night, and not to travel without some safeguard. In several directions have we heard of a plot against the life of this native teacher, whose influence, the people of Dewan suppose, is to amount. On one occasion he was beset by several men, but evidentially escaped by the fleetness of his horse, and his own presence of mind."

The Missionaries remark :—

"We are made to feel that we are in an enemy's country, and though our hand is against no man, we fear that from these who are professional thieves, and fear not the shedding of blood, there are many whose hand is against us.

It is greatly to be regretted that the Kolis are allowed to go armed. The slightest provocation tempts them to employ their weapons."

We are glad to subjoin some remarks of a more encouraging character :—

Notwithstanding all adverse appearances, we are grateful to say that in some quarters a friendly feeling exists. The relatives of converts who at one time, especially before the formation of a Christian village, refused to have any intercourse with them, or visit them, will sometimes eat with them, and occasionally for a time in the colony.

In all cases, neighbourly co-operation is indispensable. At first the neighbours of Christian farmers refused to render help. This unfriendly spirit did not however continue, no difficulty now experienced on this score. Thus the Christian farmers have frequent and very good opportunities of conversing with their neighbours."

It is gratifying to receive the following testimony respecting the religious character of the converts at Bursad, (the agricultural settlement) :—

"We are constrained to offer a few general remarks as to the religious standing of the converts at Bursad. It is with gratitude we say, they have now been the joy of our hearts, for several years. We doubt not but that they will be "our crown and rejoicing in the great day." The realities of Christian character have been so strikingly developed in them that, in justice to them, and to the grace of God which has made them what they are, we continually glorify God on their account."

The Report furnishes the following statistics :—

"The agricultural residents at Bursad, (all of whom are baptized) in the Khasi Vadi (Beautiful Garden,) comprise nine families, consisting of forty-three individuals.

"The resident weavers of Dewan comprise six families, consisting of twenty-six individuals, four of whom are unbaptized. Add to these, the native teacher Gungaram and his wife.

"Besides these, are converts who do not reside in the Mission establishment. Of these, most keep aloof from us, and we scarcely recognize them as Christians. One family of Kanvadi is now in conjunction with the Mission, comprising six individuals. From all the baptized adults, sixteen are constant communicants.

"Belonging to the above families, of both places, nearly twenty children are receiving instruction in the Boarding School.

"The Missionaries are looking forward with renewed hope to the future. They are enlarging their operations according to their design, expressed in 1846, by building a Mission House at Bursad, where a convenient piece of land has been procured, contiguous to the Christian settlement, which will thus derive invaluable benefit from daily means of grace. Our experience at Bursad has led us to hope that it may be found as healthy a locality as any other inland part of Gujerat.

"From August 1848 to January 1851 the whole duties of the Mission devolved on Mr. and Mrs. Taylor. They were graciously enabled to sustain them,—and amid personal and relative trials the work of the Lord prospered in their hands. The Mission was reinforced in January by the return of Mr and Mrs. Clarkson to their sphere of labour, and by the accession to their number of Mr. and Mrs. Corbold.

"It is proposed, so soon as these latter Missionaries shall have learned the language, to plant a third Mission in such locality as the providence of God may indicate."

The names of two of the above-mentioned missionaries are as familiar to most of our readers as "household words," and all of these brethren are "highly esteemed in love for their work's sake." The very interesting Report which we have epitomized and noticed, (copies of which may be had on application to MR. ANDREW DUNLOP, Agent, Publisher, and Bookseller, 21 Rampart Row,) furnishes a very satisfactory answer to those who complain of the thousands expended annually in forwarding the aids of Missionary societies, and ask "where are the results"? Here we have a mode of missionary operations, and devotedness, labors, persecutions, on the part of the Missionaries themselves, to which the most captious caviler against Missions and Missionaries can take no exception; and here we have the most unequivocal and blessed results, regarding which we can say to all, "come and *see*"—something to *show* for the money contributed and expended. We have the fair beginnings of an agricultural and mechanical community of converted natives, located in the midst of their heathen fellow-countrymen, plying their trades and professions as Christians, and exerting a Christian influence, with blessed effects, around them. We shall refer to this subject again, and show what Christians in Bombay might do to aid these rising Christian communities, to aid them most effectually, and at the same time, all their outlays of money be for value received. We shall not do this, however, with a view to provide a substitute for pecuniary contributions; these are needed and indispensable in the present stage of Missionary operations; much less would we do it as taking part with those who complain of the sums expended on evangelical Missions. These sums are comparatively most paltry. The children of this world cast their mites by tens of thousands on the altars of vice and fashion. They are indeed wiser than the children of light; *those* pour out their pleasures, with a spendthrift joy, at the shrine of vice and luxury and fashion; but *these*, in the cause of God and of eternity, and of perishing souls, too often yield up with reluctance even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses the

tenth of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part. The day will surely come, and may its dawn have arisen even now on our fellow-countrymen, when they—so privileged, and blessed, and honored by God—shall bestow, with a prodigal gratitude, on the noble institutions of religion, education, and benevolence, those thousands and tens of thousands now wasted, like showers in the desert, on crimes and vices, on follies and fashions!

In aid of the Mahi Kantha Mission subscriptions will be received in Bombay, by the Oriental Bank, in the name of Rev. Wm. Clarkson; by the Rev. J. Stevenson, D. D., Chaplain and co-pastor of St. Andrew's Scotch Kirk; by the Rev. A. Garden Fraser, pastor of the Free Scotch Kirk; or by Andrew Taylor, Esq., Assistant to the Collector of Customs; and at the Mahi Kantha, by any of the Missionaries, whose address is—*Post Office, Baroda.*

DAILY SCRIPTURE READINGS. *By the late Thomas Chalmers, D. D. LL. D. In three Volumes;* 1847-8-9.

OF all men of genius who have appeared in our age there is no one whose powers have been more entirely consecrated to the service of God, and the welfare of his fellow-men, than those of Dr. Chalmers; and of all the religious writers of this generation, there is no one whose influence has been so powerful and extensive, both among those who cordially adopt his religious sentiments and those who do not. As an orator he was unrivalled in his day. Canning, who knew well what eloquence was, declared, to use his own words after hearing Dr. Chalmers preach, "The tartan beats us all." No production of modern times will float more securely down the stream of time than the Astronomical Sermons, no not even those reality-embodying fictions, the produce of the fertile genius of the Border Minstrel, with one of which, on its first issue, the volume of sermons contended in the race of popularity without being left behind.

In opening, then, a work which bears the name of Chalmers one cannot divest himself of the idea that he is sitting down to an intellectual banquet. You picture to yourself the preacher in his gown and bands with his manuscript, the fruit of long reflection, before him, and you look for an outpouring of new and grand ideas in peculiar and appropriate language. He who sits down to the perusal of the work now before us with such notions will be disappointed. He will find the author not in the pulpit, but in his closet; not in full canonicals, but in his dressing-gown; not pouring forth in grand and lofty periods his matured conclusions; but a learner expressing in plain language alternately his doubts and convictions, and referring to the helps he has been employing in his researches. In a word, Dr. Chalmers appears before us not as the learned professor, but as the humble Christian; and it is at least consoling to observe, that with all his great powers he had to find his way to truth by the beaten road of reading and study, meditation and prayer, just as common mortals do, and as Christians in the meanest walks of life may. Those who have perused Scott, Henry, and Boothroyd's family Bibles, and Robinson and Kitto's works, will not find much new matter in these volumes, which seem never to have been written with the remotest idea of publication, but solely for fixing the subjects more firmly in the author's memory, and giving more definite form to his ideas. Yet there are not wanting touches here and there which reveal a great mind, and teach you that you are in company with one who can instruct you how to see things before your eyes towards which you had before looked without discovering them. One of these fine revelations of nature we have on *Gen.* xxix., 12—25. "It may appear," says he, "a trifling and puerile remark, but I must confess myself much interested by the identity of human nature in its more familiar working at very distant periods of the world. Rachel *ran* to tell her father (*v.* 12); Laban *ran* to meet Jacob (*v.* 13); Rebekah *ran* to tell her mother (xxxiv. 28). It is a minute, some would say, a ridiculously trifling thing to single out; but I like to contemplate human nature in the stability even of its lesser evolutions,—the same as now thousands of years back. When a child is filled with any emotion by a surprising event or intelligence, it ru discharge it on others, impatient of their sympat and it marks, I can fancy, the simplicity and great naturalness of that period,—that the grown-up men an women gave unreserved way to their first impulses, eve as children did."

In illustration of the remark that Dr. Chalmers is her exhibited as the pious and humble Christian, the whole o the observations on the twentieth chapter of Exodus ar worthy of a careful perusal. We extract the followin portion:—"Enable me, O God, to yield unto Thee the ob dience of love: and O may I sanctify Thee in my heart, th no word of lightness or irreverence towards Thee may eve escape from my lips. O may I stand in awe of that God who would by no means clear the guilty, or hold hi guiltless that taketh His name in vain. Even in pray I may fall into this profanation,—honoring Thee with my mouth, while my heart is far from Thee. Lastly, among the duties of Thy first Table may I never forget Thy Sabbath, but remember its place in the Decalogue. And there seems not a permission only, but a commandment to do my own work in the six days; not to be idle, but industrious, not slothful in business. May Thy Sabbaths be my delight; and let me take cognizance of the Sabbath-keeping of all under my roof. Give me to hallow Thine own sacred day; and in the reason Thou hast assigned for this observance, may I learn not to explain away the narrative of the creation, but bear respect to the literalities of the Book of Genesis.

"And let me not forget that there is a second Table of the law as well as a first; and that unless I have that love of my neighbour which fulfils the one, neither have I the love of God in me by which the other is fulfilled. I cannot now pray that God would help me to honor my parents—no longer upon earth; but forgive, O Lord, all the dishonor and disobedience I have ever been guilty of towards them. I have much here to confess and deplore; and do help me, O God, so to walk before my children as to be worthy of a parent's honor from them."

We feel lothe to weaken the effect of these breathi of the heart before God by any additional observatio There is one passage, however, in illustration of a rem made on the fourth commandment, which we must qu from the observations on *Gen.* i., 1—13:—

"The Beginning spoken of here has been variously mated. My own opinion, as published in 1814, is th forms no part of the first day, but refers to a period indefinite antiquity when God created the world out nothing. The commencement of the first day's work hold to be the moving of God's Spirit on the face of th waters. We can allow Geology the amplest time for it various revolutions, without infringing even on the liter lities of the Mosaic record, while Nature herself bea witness to the need of a creative interposition, mo especially for the later part of the work of the third d The language admits of being so rendered as to sig that, on the fourth day, the lights were not first mad exist, but made to be for signs and the division of t which they could only be by the dispersion of th dark and heavy vapours which might altogether obscured the firmament from the view of the earth. the organic creations of the fifth day the evidenc God grounded on collocation—which forms far the and most effective testimony given by the phenoi matter to the fact of an intelligent fabrication world—is greatly multiplied and extended beyon had been by the work of the third day."

We call no man Master, nor do we wish to one's sentiments received farther than they are with reason and Scripture; yet, as we have been account for our views on capital punishment be pardoned for introducing the following ex one whom our correspondent will hardly supp had much sympathy with the *Bombay Quarterl*

"I would allow greater weight to the aut Mosaic code in the matter of capital pu in the matter of slavery, and think i check and qualify the ultraism of th these altogether, when they read in th

...he infliction of death for several offences, and further ...d of the magistrate in the New Testament that he ... bears not the sword in vain.'"

We may in a future number still have a few words to say upon the third volume, which contains the reflexion on the Psalms and onward to Jeremiah, where we suppose the author's earthly meditations were stopped, to be exchanged for those heavenly contemplations which exclude all doubt and never induce satiety.

THE CRYSTAL PALACE.—Amongst the literary productions which the Crystal Palace has originated is one, unrivalled of its class, named "The Royal Exchange and the Palace of Industry," which contains several highly philosophical reasonings. We draw the attention of our native readers cognizant with the several forms and developments of pantheism in this country to the following extracts, which entirely demolish the Vedantic system:—

"God is not nature, nor nature God. God and the universe are not one and the same thing. He is not a force, a power, a law; he is not attraction, electricity, or any of the great active material agents, or all of them put together: He is not necessity, chance, fate: He is not a thing, nor the sum of things, but a person: He is a mind, with faculties, affections, character, and is as distinct from the 'earth' and the 'world' as a man is distinct from a house or a clock, or anything whatever that he can call his.

"The personality of God—his existence as an intelligent agent, distinct from the universe—is destructive of all theories of atheism and pantheism, of the philosophy which teaches that there is no God at all, and of that which teaches that all things are God. The two systems indeed, are essentially one; they are alike opposed to the existence of religion, and render faith and piety impossible."

The author illustrates the above principles by a felicitous reference to that building which has already proved the admiration of the world:—

"The Crystal Palace," says he, "is the embodiment of an idea conceived and perfected in a personal intelligence. It has been constructed and reared by rule and compass, measure and weight, and according to the suggestions of wisdom and skill. All the variety of its extraordinary contents bear the impress of thought and purpose, design and contrivance, faculty and power; but no one confounds the work with the workmen, or imagines that the skill impressed on the productions is something inherent in the productions themselves, or that they have sprung by necessity, from the impulse or operation of unintelligent force! Any one who saw the apparently confused and chaotic jumble of coarse packages and unarranged materials, as they lay about the building previous to being put into harmonious order, could never have imagined that they had in themselves any tendency to take the places and assume the appearances to which they were destined independently of the mind, the thought, plan, reason, and ability of the person or persons by whom all was to be effected. Even if it had been possible to conceive such a thing,—to conceive, namely, that they should, without the immediate agency of hands, have gradually arranged themselves into beautiful groups, and that thus confusion was to be succeeded by order, this would only have been regarded as the result of processes to which they had been subjected by human sagacity, and as the proof of profounder and more wonderful contrivance on the part of the presiding genius of the scene. Instead of tempting a thoughtful observer to confound and identify the thing done with the actual doer, or to lose sight of him, and to attribute all to necessity or chance or to some mysterious appetencies in the things themselves,—it would only have carried the idea of personality further back, and have augmented his admiration of the attributes that distinguished it. In the same way, adhering to the truth that the heavens and the earth are an actual creation, then, whatever may have been the processes through which they gradually passed till the whole fabric was developed and perfected, all was the work of a Personal Agent distinct from the actual universe itself; and all that was done was accomplished through the action of those laws which He framed,—to which He subjected them,—which He administered,—which the things did not originate,—which they could not understand, and from which they could not escape. He—the living, spiritual, personal God—was the Mover and Maker, the Designer and Doer from first to last. In the same way, just as nothing can be more completely a man's own than that which is the product of his own skill, when acting independently, and operating on his justly obtained material, so nothing can be such a proof of the proprietorship of God in the universe and its inhabitants, as that in him they were all alike "created and made." "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein: for He hath founded it upon the seas, and hath established it upon the floods."

...TES OF THE CÆSARS," in Marathi, pp. 205: price in cloth ...8 annas per copy, or 5 rupees per dozen.

...NG INSTRUCTION," in Marathi, pp. 320: price 6 ...as per copy, or 3½ rupees per dozen.

These are the most recent issues of the Bombay Tract and Book Society. The second is, however, new only in its present form. The five different works of which it is composed have been published separately, and are now for the first time gathered into one volume. Particularized they are as follows:—"Moral Stories; The Ayah and her Lady; Instructive Stories for Children, Belmont School, and the Summary of Christian Doctrines." It is a volume we can cordially recommend; the 'utile' and 'dulce' are very happily blended in it. Many of these Stories are already established favorites in the native community, and the Summary contains an exhibition of Christian doctrine that we would like to have contemplated by every Marathi reading family.

The "Lives of the Cæsars" is translated from the English of Catherine Sinclair, embracing as it does the most interesting epochs of the history of the world, describing the rise of the imperial power in Rome, and the first contact of Christianity with Roman and Grecian paganism,—noticing the persecutions of the early Christians, and containing a very detailed and interesting account of the siege and destruction of Jerusalem by Titus, and consequent dispersion of the Jews, and being intermixed with reflections that may appear trite to some, but which are a thousand times better than any that Tacitus or Livy could make: it is a little book to be prized, whether in its English or Marathi dress. Especially do we desire that our native friends may peruse it, and see that "it was not by might nor by power, but by God's Spirit," that the Christian religion made its way in the world.

We take this opportunity to refer to the Circular of the Bombay Tract and Book Committee, that appeared in our last week's pages. To all of our readers that bear the Christian name we say,—Brethren, suffer the word of exhortation: some of you contribute freely to this Society, consider the unquestionable importance of its work; the excellence of its publications; the greatness of the field; the darkness of the people; the multiplicity of bad books; the activity of those who propagate falsehood, the increasing desire for instruction; the temporal support which you are drawing from this land, and the solemn responsibilities connected with the position of a Christian in India: and then determine if you are doing what you can; and if you think your contributions are what they should be, consider if your prayers for the blessing of God upon the truth provided by this agency, are as fervent, urgent, and assiduous as they should be. To those that give a little we say,—should there not be an increase of liberality on your part, proportionate to the increased demand for these Christian books? To him that gives nothing what shall we say? What!—a man whose profession binds him to be a light in the world, holding forth the word of life, such a one to stand aloof from an enterprize like this! Friend, we take the liberty to tell you, that if you were alone in this land, the only professing Christian, you would be under obligation to become yourself a book and tract publisher, yourself to originate and sustain, though with the consecration of all your fortune, an institution such as that which you are now requested to give your mite to.

Religious Intelligence.

THE NEW BISHOP OF BOMBAY AND THE CHURCH MISSIONARY SOCIETY.—In our issue of the 29th August, we alluded to the circumstance that Mr. (now Dr.) Harding had preached the annual sermon before the Church Missionary Society at St. Bride's Church, Fleet Street, in the "*Jubilee Year*,"—April 30th 1849. Our readers will be interested in seeing some extracts of that sermon, as specimens of the theology of one who, in the providence of God, had been advanced to a position of so much influence in this country. We think, too, that when they read them, they will see cause to "thank God and take courage." We first give a brief *analysis* of the discourse:—

I. THESS. iii. 12, 13.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

"THE dispensation of the Gospel is rightly designated an economy of grace. In every part it is a development of grace;—'grace for grace' may well be written as the motto of the whole.

"Among the manifold illustrations of this principle of grace, we recognize a peculiar influence, a reflex influence, which attends whatever acts of obedience God prompts His children to perform, and which goes to advance the doers of them still further in the ways of godliness. Grace thus reproduces itself fulfilling our Lord's declaration, 'Whosoever hath, to him shall be given, and he shall have more abundance.'

"The history of Missions furnishes no ordinary proof of that reflex influence of which we have spoken as attending the efforts of the Lord's servants to do His will.

"The two chief topics of our discourse, then, will be these:—First,—the nature of that love in which St. Paul desired that his brethren should abound; and Secondly,—that sanctifying effect which he anticipated from its increase.

"We shall view these topics in immediate connexion with the Missionary cause, and then conclude with a few reflections in especial reference to our own circumstances at the present time."

We must confine our extracts to the *conclusion* in which the preacher adverts to some practical uses to be made of this subject, "in its bearing on *ourselves, our society, our Church, our land.*" The remarks under each of these heads are wise, earnest, and affecting. We must limit ourselves to the two last:—

"Again we view the subject before us in reference to OUR CHURCH. We love the Church of England. The founders of our society loved her: they claimed for her no superhuman perfection; but for fidelity to truth, for purity of worship, and for adaptation to the work of permanently planting the Gospel in the world, they knew no communion to compare with her. We inherit their attachment. Our hearts' desire and prayer is that our Church may arise and shine, and be made yet more than ever a praise in the earth, and we cannot but think that at the present moment God is beckoning her to a position such as she never yet has occupied. At home, her strength was never greater; abroad, her acquisition of power is unparalleled in all her past history. Only may grace be given her to use her influence aright, and we know not the limit of her spiritual prosperity. Brethren, this prosperity is what you fervently desire. How, then, shall you promote it?—our text will direct you. Would you see your Church 'established in holiness?'—then labour to increase her 'love toward all men.' In other words, foster in her bosom the spirit of Missions, &c.

"We touch upon one point more,—the relation of our subject to the prospects of OUR LAND. In what a position has Britain been standing since we last assembled here! With an earthquake heaving all around her, the mighty God has kept her feet. The convulsion, however, has not ceased. Even at this hour, while Antichrist is struggling for his sceptre in the West, and the False Prophet of the East holds his throne with feebleness and fear, the 'distress of nations' nearer to ourselves has created a 'perplexity,' through the gloom of which no mortal ken can penetrate. At such a crisis, what shall be the anchor of our hope for England's preservation? The world may smile, but we answer without hesitation, for it is the testimony of the Divine Word, and of all our past experience,—the guarantee of England's peace is her attachment to the service of God. Her piety is the pledge of her stability. But if so, and if, as we have seen, our social religion has advanced these fifty years in union with the Missionary cause, then the extension of that cause must rank among the chief means for securing to our country the defence of Heaven." &c.

Miscellaneous.

THE following table of average annual mortality may be of interest. There die annually of the population of—

Portland (N. E.)..	1	*in*	62	*Baltimore*.... ..	1	*in*	35
Philadelphia	1	–	45	*Leghorn*...	1	–	35
Glasgow.....	1	–	44	*Berlin*...	1	–	34
Manchester.....	1	–	44	*Paris*..	1	–	32
Geneva.....	1	–	43	*Lyons*...	1	–	32
Boston...	1	–	41	*Nice & Palermo*	1	–	31
London.....	1	–	40	*Madrid*..	1	–	29
New York...	1	–	37	*Naples*...	1	–	28
St. Petersburgh....	1	–	37	*Brussels*	1	–	26
Charleston..... ...	1	–	36	*Rome*...	1	–	25

Here is a catalogue of twenty-one cities of Europe and North America, arranged according as they diminish in favorableness to health. The more Northerly cities seem the most favourable. How singular that not a single Catholic city should be found till we descend to the twelfth; and in the last ten not one Protestant city, if we except Berlin; and that Rome should be the last in the list.

—— The population of Naples, 1st January 1851, amounted to 416,475. In 1850 the births were 14,991; deaths, 16,015; foundlings, 1,997.

—— 23,000 intoxicated persons are picked up annually in London. But what is done with them after they are picked up? Is anything done at all calculated to [illegible] them from the repetition of that for which they [illegible] arrested? Without going so far as London,—is the power of the Police in Bombay at all employed to hinder men from appearing in public in a state of intoxication? In our view there needs to be an entire revolution in the mode of viewing this vice. Not a week passes over us in which one or more persons are not taken out of tanks or trenches or the sea, who had met with death in a state of intoxication. Now to make light of this habit is to make light of life. If an individual be convicted of theft a penalty is imposed such as it is hoped may hinder the repetition of the offence; but the sin of public drunkenness, if the offender be arrested before any life is taken or bones are broken, is estimated at eight annas or a rupee. Nothing in our opinion can be more glaring than the short-sightedness of a legislation such as this.

—— The severe retribution taken by the Sultan of Turkey for the loss of life and property sustained by the Christian population of Damascus, in the riot of last November, has hardly been sufficiently noticed by the public. The occasion of that outbreak was the lenity and liberality of the new laws towards Christians in that empire; and it was made very evident that the governing powers there are getting enlightened considerably faster than the governed. It still seems a monstrous thing to Mahomedans in Syria that they should be required to renounce the luxury of fanaticism and the privilege of intolerance. In that riot the mob killed five, wounded six, and pillaged one hundred houses and five churches. The Sultan inflicted the following tremendous castigation:—six hundred rioters were shot, three hundred were sent to the galleys, the plundered property was restored as far as might be, and the deficiency was made up by the sovereign out of his own private purse. Who can calculate the influence of such a chastisement as this upon the Turks of Syria and the adjacent provinces, in opening their eyes to the fact that Christian interest must be respected, and that a curb is now effectually placed upon the haughty spirit of Mohammedanism. When the Turks planted themselves in Constantinople, 398 years ago, and assumed to be a European state, they little thought that they should find themselves consumed politically and religiously by the contiguity of Western civilization, and gradually enveloped and paralyzed by European diplomacy. But it is so; if they would live as a nation, they must cast their slough and appear in newness of life.

—— Michigan, a State containing but half a million of souls, has 366 miles of railway completed, and 336 in process of construction.

—— The city of Philadelphia (having less than the population of Bombay), educates in her public free schools 45,000 children, at an expense of six dollars forty-six cents each per annum, (thirteen rupees.) The expense of the system in Massachusetts is about eight dollars per scholar. In one town, where the entire property is valued at two millions of dollars, thirty-two thousand dollars are given for educational purposes. The Philadelphia statistics show one in every ten of the inhabitants educated at the expense of the State; and a sum equal to six lakhs of rupees annually devoted to this object. It should be remembered that this is the money of the people, applied to this end by their own consent and choice.

—— In Texas, which only recently began to have a Anglo-Saxon population, there are now thirty-one new papers published, and of these the two whose circulati is largest are devoted principally to the cause of t religion. There are in that State 200 Protestant chu edifices, and not a single theatre. These churches h all been erected, within twenty years, by private voluntary effort.

—— In New York State are 56 daily papers; 402 o papers; total, 458.

SELECTIONS.

GREECE.—Last winter Mr. King had more encou his labors than usual; indeed, there seemed to be [illegible] a spiritual work had commenced in a few minds middle of March, however, it became evident th

ution was impending. Men in public stations began to avow their belief that some thing must be done to arrest "proselytism." On the 22nd of March, Mr. King was informed that "a conversation had taken place among the members of the House of Representatives" in regard to him and his preaching; and that some of them might attend his service next day, for the purpose of judging of his doctrines. The reply was, "I shall be very happy to see them: my sermon is ready, and I shall alter nothing." The text selected was, "Who sheddeth man's blood," &c.

On entering the room in which he was to preach, (March 23rd) Mr. King found it "crowded to overflowing," more than a hundred persons having assembled. The strictest attention was given to the sermon by the greater part of the audience; but immediately after the benediction, Theogenes, a student of theology in the University, and a nephew of the late Patriarch of Constantinople, came forward, and said he wished to make a remark. Mr. King replied, "If it relates to this day's discourse, and nothing that will cause a discussion, well; if not, I do not wish." The answer was, "It is in regard to what you have said to-day. In your discourse you remarked that Cain killed Abel, because his own works were evil, and his brother's righteous; and that all who persecute and kill their brethren because they believe in Christ, as Abel did, have the spirit of Cain; if this fits any one here, of course he can receive it."

Theogenes next endeavoured to select a new point of attack, and began to speak of what had been uttered at other times, "contrary to the dogmas of the holy Eastern apostolical church." Mr. King replied, however, that he did not wish to discuss other matters then; but that, if it was desired, he would appoint another day, when all might come and hear what he had to say. At this juncture several voices were heard, saying "Now, now let him speak: we wish it now"; and many became somewhat noisy. But Mr. King still declined; whereupon the tumult increased. As soon as he could obtain a hearing, he told the audience that he was in his own house, which they had no right to violate; and that he was also in the Consulate of the United States, the American Consul having recently appointed him consular agent, when about to visit Constantinople. This statement, however, did not produce the desired effect. The audience was composed of friends and enemies; the former endeavoured to prevent disturbance, and the latter reviled them. At length the tumult reached such a point that Mr. King left the room, and caused the flag of the United States to be unfurled at the upper door of his house. At the sight of this the noise ceased, and the crowd immediately dispersed,—a part repairing to the temple of Jupiter Olympus, for the purpose probably of consultation.

Next day Mr. King apprised the Minister of Foreign Affairs of what had happened, and reported the names of "the ringleaders of the tumult." On the following day he received, in reply, a promise that his statement should be communicated to the Minister of the Interior, in order that measures might be taken to prevent a recurrence of such scenes; and he was reminded of his duty to lodge with the King's Attorney a formal complaint against the offenders.

During the week a petition was addressed to the House of Representatives, (and to the Senate it is reported,) signed by Theogenes and some forty others, in the conclusion of which they say, "We feel convinced that the honorable House of Representatives of the nation will attend to these things, and give satisfaction to the church, thus insulted and outraged by this false apostle and by this man proselyte King." The Synod also sent a communication to the Minister of Ecclesiastical Affairs, setting forth "the scandalous attacks of the American, King," on the "holy and orthodox church," and demanded "a prompt remedy according to law."

The "Age" of April 2nd announced that the Minister of Justice, in consequence of this action of the Synod, had complained to the King's Attorney "against the false apostle Jonas King;" and that the Attorney had commenced proceedings. It is surely unnecessary to commend this honored and beloved brother to the Christian sympathy and to the earnest supplications of the friends of missions in this country.—"Missionary Herald."

JUSTIFICATION BY FAITH.—ONE great recommendation of the whole doctrine of justification by faith is, that it brings out clearly and unequivocally the personality of God on the one hand, and the personality of the sinner on the other. All schemes of false religion tamper with one or other of these two things, the personality of God or the personality of the sinner. But the great doctrine of justification by faith brings a personal God and a personal sinner face to face,—God personally dealing with me personally. It is not that God deals in the lump with the Church; it is not that God sanctifies in the mass the Church, and then that am admitted, through some mystical ceremonial rite, into the enefit of the blessing which the Church has received.

There is no such procedure on the part of the living God: it is very error of Popery and of Puseyism that it makes God l thus in a wholesale way. No, it is not thus that God so deals h one Church on earth, as to have it in a state of acceptance peace, and then that I am ceremonially admitted into the s of that peace. God personally deals with me personally. through the Church I come to my God, but through God o His Church. It is not first a wholesale procedure on the od towards the Church collective, that wholesale pro. oming available through the admission, often uncon- one and another, into the communion of the Church; but it is that God deals with us according to our rational nature, according to our nature as men, reasonable, intelligent, conscientious, free, living agents. The living God comes to me as a rebel against his authority, asking no questions about the Church but asking questions about his law, his authority, his government, charging me as a rebel against his throne, a breaker of his law, responsible personally and individually for my transgressions. He comes to me, and through the blood of his Son he makes terms of peace with me to himself, and then he makes a Church out of believing souls on earth, and ultimately a Church in heaven, not by any wholesale process, but by units, one by one, soul by soul, man by man being brought personally, individually, to his bar. They are dealt with, they are made to confess, they are reconciled, they are accepted, they are adopted into a participation with the very Sonship of Christ himself, and each one as thence proceeding is no more a guilty man, but an accepted and adopted child,—thence proceeding to glorify God on earth, and enjoy him here and hereafter for ever. The entire community of saints is at last completed; the whole family in heaven and earth is formed, named after Christ, is true and only head.—Dr. Candlish.

STATISTICS OF THE AMERICAN CHURCHES.—THE Methodists in the United States, including the Church North and South, and those denominated Protestants, number in their body 1,178,626 members. The Protestant portion number but 33,600 of this large aggregate. The number of Methodist churches is not reported in the tables from which these statistics are compiled. The number of ministers in the Episcopal portion of this body is 5,080. The Baptists, including the regular, anti-mission, free-will, and others, have 11,266 churches, 6,568 ministers, and 813,921 members. The Presbyterians, old school and new, have 3,027 churches, 3,264 ministers, and 334,453 members. The Congregationalists have 1,866 churches, 1,912 ministers, and 193,093 members. The Episcopalians have 1,192 churches, 1,494 ministers, and 67,550 members. Here are 212 more ministers than churches. The Lutherans have 1,452 churches, 599 ministers, and 146,926 members. The Associate, Reformed, Cumberland, and other Presbyterians, together with Reformed Dutch and German Reformed Churches, have 2,052 churches, 2,091 ministers and 41,740 members. The Roman Catholics have 907 churches, 917 ministers, and 1,199,700 members. The Unitarians have 244 churches; the number of ministers and members not reported, but the number of ministers is doubtless as large as the number of churches, if not larger; if the churches contain, on an average, as many as the Orthodox Congregational churches, the aggregate number would be 27,532. The number of churches of these several denominations, exclusive of Methodists, which are not reported, is 21,981. Allowing the Methodists 10,000 churches, the whole number would be about 33,000. The whole number of ministers in these denominations is 22,808, and the whole number of members of churches, 4,197,141. Supposing the population of the United States to be 20,000,000, it would give one professor of religion to every five of the population—not including the children, one to three and a fraction. How many of these professors of religion are not possessors we may not presume to say, but undoubtedly the Omniscient One would make a very material deduction. The Baptists have the largest number of churches and ministers. The Catholics have the largest number of members. The Methodists have the largest number among the Protestant denominations. The old-school Presbyterians have 725 more churches than the new school, 162 more ministers, and 23,953 more members. The old and new school Presbyterians together have 2,160 more churches than the Congregationalists, 1,652 more ministers, and 141,360 more members.—"Christian Witness."

PERSECUTION IN MADAGASCAR.—The fury of the heathen sovereign has again burst forth against the native Church in this island. A congregation of 2,000 worshippers was surprised by the authorities, and many of them have since suffered even to the death. The following particulars are from the letter of a native Christian:—

"Four nobles who were Christians, were burned to death,—Andriantsiano, of Tanjoinbato; Ramitaka, nephew of Andriantsiano; Andriampaing, and his wife. Fourteen were killed by being thrown down a fearful precipice, called Ampamarima; a great number being securely bound were let down this precipice a certain distance, to frighten them, so as to induce them to take the oath, and all who did so were saved, but those who persisted were dashed to pieces. Ramanabona astonished the spectators: on being placed at the edge of the precipice, he entreated a little time to pray, 'as on that account,' said he, 'I am to be killed.' It being granted, he prayed, most fervently; after which, he addressed his executioners, and spoke in the strongest terms,—'My body,' said he, 'you will cast down this precipice, but my soul you cannot, as it will go up to heaven to God. Therefore it is gratifying to me to die in the service of my Maker.' Thus are the servants of the Lord destroyed.

"Four of the Christians were then imprisoned for life. Ratsinarainby and his brother are of the Christian people, and have twice been detected with three others, slaves by misfortune, not by birth. The Queen said to them, 'Do you not find your slavery burthensome enough without seeking to add to it by praying? You shall never be free.' The rest of the Christians were not put to death, but were forced to pay the usual kasina money presented to the sovereign in token of submission."

BISHOP'S COLLEGE.—The "Christian Intelligencer" says, "We learn from private letters that the appointment to the vacant Professorship at Bishop's College has excited considerable interest in high Ecclesiastical quarters at home, and that every hope may be entertained of the chair being well filled. We hope sincerely so."

MADRAS: INTERESTING CELEBRATION.—Mr. Winslow, under date of September 13th, gives an account of the annual meeting of missionaries held in Madras, while the Board were in session at Oswego. It will be read with interest :—

"Yesterday was held here an annual meeting, in unison with the meeting of the Board. The evening preceding a *love feast* was held as usual, which was also at Chintadrepettah. A long table was spread in the piazza or veranda of the house at lamp-lighting, and chairs, benches, plates, &c., provided for fifty persons. A simple repast, principally of rice and curry, with cakes and fruit, was placed upon the table, and the seats were soon all filled as, including some young persons, about fifty-five, exclusive of children, were present. Except Mrs. Hunt, who is not well, and Mrs. Winslow, not quite able to go to the table, all our number were here, and all the native members except two who are sick and two others at a distance. These were not absent from any unwillingness to partake of the feast, they having been formerly present. It was an interesting sight,—husbands and wives little accustomed to eat together, high caste and low caste and no caste, brethren and sisters in Christ, thus acknowledging their unity in Him, as different members of the same body. There was singing and prayer, and several speeches were made with appropriateness and effect by native brethren. All appeared harmonious, and I believe there was a good degree of brotherly love in the hearts of all, though some would doubtless have taken some other way of showing it than this of publicly eating together, which subjects them to the ridicule of the heathen and caste-keeping Christians. The test, though at first opposed by some missionaries in India, is now approved by nearly all, and is recommended by the Madras Missionary Conference with the approbation of similar conferences at Calcutta and Bombay. It is useful as tending to overcome the prejudices of those who come to the feast and commit themselves outwardly, at least, to a war with the unholy *principle* of caste; and more especially, like Ithuriel's spear, it reveals the existence of caste prejudices in those who refuse to come to the feast, while they profess to renounce caste. It is a good test of the *want* of sincerity, if not of its existence."—"Journal of Missions."

WEEKLY EPITOME OF NEWS.

FRIDAY, SEPTEMBER 12TH.

—— It is stated that Mr. R. L. Cole is to be made Deputy Coroner, Mr. Dalzell having been appointed Coroner.

—— It is mentioned in the "Bombay Times" that Mount Matheran has been directed to be minutely examined, with a view of determining its sanatory qualities. In a register of temperature published in the columns of our contemporary Mount Matheran appears to be nine degrees cooler in the morning, and above thirteen in the afternoon, than either Tannah or Colaba. Should the railway pass near this cool hill it will no doubt have many visitors.

—— We see it mentioned that the proprietors of the "Delhi Gazette" intend the publication of a monthly magazine of about one hundred pages, of which two-thirds will be original, one third selected; the matter to be scientific and literary. We wish the magazine every success.

—— The Surat correspondent of the "Bombay Times" mentions that the weather there had been fine, with occasional showers, and the atmosphere very close. There had been one or two freshes on the Taptee River, but none of any magnitude: the largest occurred on the first of the present month, when the River had risen five feet.

—— We glean from the columns of the same journal, that the eldest son of the Imaum of Muscat was to leave Muscat on the 29th August, with two frigates and a few thousand Bedouins, for the purpose of quelling a disturbance among the people of Sabat. The Imaum is said to be losing ground among the neighbouring chiefs, who all seem to be increasing in wealth and enlightenment, and will probably not submit much longer to his government. Cholera had made great havoc at Bussora, where upwards of two thousand people had fallen victims to its ravages.

—— The following information is from the "Mofussilite" of 2nd September:—"A correspondent at Simla states that the Governor General has acceded to the request of the Church Building Committee, and ordered Rs. 5,000 to be advanced as a loan, for the completion of the Church at that station."

—— We take the following interesting paragraph, regarding the doings in Australia, from the "Englishman" of Sept. 1s:—"We have received a few more Sydney papers, the latest of which is of the 24th June. They are filled with reports from the gold district, and it is evident that there is at present no other topic of interest in the colony. Many persons had arrived from the adjacent colonies, and more were expected, all on their way to the diggings. So long as laborers can hope to earn a pound a day there will be a rush to the mines. The South Australian colonists are already taking the alarm at the movement. Their laborers are brought out by means of the land fund, and every defection is so much money out of the pockets of the landholders.—It is not improbable that the gold mining territory may be found rich enough for permanent working, and then it will soon find the level of other employments, though being always of the nature of a lottery, it will continue to attract the adventurous away from ordinary labour. The colony may therefore continue for some time to suffer from the scarcity of hands induced by this discovery, but there can be no doubt that large bodies of settlers will arrive from Europe, and the progress of the country may then be much accelerated thereby. The Sydney papers say that this discovery will hasten the establishment of a regular steam communication with the mother country, and this alone will be some compensation for present inconveniences."

SATURDAY, SEPTEMBER 13TH.

—— The "Delhi Gazette" of the 3rd instant supplies the following items of news from Central Asia:—"The news from Cabul is of some importance in itself, and more so perhaps in its consequences. It is said that the Wuzeer Yar Mohammed Khan, when on his death-bed, strongly advised his son to apply for aid to the King of Persia, to enable him to keep possession of the Fort of Herat. The Sirdars of Kandahar have accordingly placed themselves under the protection of the Shah-in-Shah, and it is stated that 12,000 Persian troops are at present in Herat. Sirdar Peer Mohammed Khan, accompanied by a son of the Ameer, is in readiness to march upon Kandahar."

—— The Sukkur correspondent of the "Bombay Times" mentions that sickness there is making rapid strides. The 22nd N. I. have betwixt 30 and 90 in hospital with fever, and about half as many laid up in quarters. There is scarcely an European in the Fort of Bukkur of the ordnance department but is laid up with the same complaint: and even the natives in the bazaar are suffering in numbers from it. The river has fallen most astonishingly during the past week, and the sun is now fearfully hot, the thermometer at noon standing sometimes at 100°, and ranging throughout the month betwixt 83° and 98°.

—— We have much pleasure in quoting the "Harkaru" of 2nd September, in reference to the Native Female Schools founded by the late Mr. Bethune:—"The Hindu Intelligencer,' of yesterday asks, 'Who now supports the Native Female School founded by the late Mr. Bethune?' This question, he says, has been put to him by more than one individual, and he has not been in a position to give a satisfactory reply.' We will put him in that position, and we are sure he will be very much obliged by our doing so. The Native Female School, founded by the late Mr. Bethune is now supported by the Marquis and Marchioness of Dalhousie. Our amiable contemporary need not yet, therefore, torment himself with fears for the existence of the institution. Lord Dalhousie, immediately on hearing of the death of Mr. Bethune, wrote hither declaring his intention to take charge of the school on behalf of himself and his lady during their stay in the country, or until the Court of Directors should make other provision for its maintenance. From yesterday, the 1st September, the school will be carried on at the expense of its noble patron and patroness."

MONDAY, SEPTEMBER 15TH.

—— The "Bombay Times" mentions,—"There is every probability, we hear, of Pannch Gunny being selected as the site of a sanatarium for European Soldiers from the Deccan: by the end of the year it is not improbable the construction of accommodation for at least five hundred men may have been sanctioned.

—— We borrow the following item of Meerut news from the columns of the same paper:—"We have lately had some very heavy rain. On Sunday the 31st August one of the most violent thunder-storms imaginable broke over Meerut, since which our mornings and evenings have been sensibly cooler, though still very hot. This part of India is as quiet as any part of Great Britain. The 14th Dragoons are very healthy, while the 99th foot on the contrary are in a very sickly state—their hospital being crowded. Fever and ague are as usual very prevalent at this season."

—— The "Kurrachee Advertiser" of 3rd September states that "Reports had reached him of a skirmish to the Northward. It appears that at a place called Mongochur, about 30 miles from Khelat, some Patans managed to carry away a good number of camels belonging to the Khan of Khelat, which so enraged this Chief that he forthwith sent a force of six thousand men to attack and plunder Shorawakh belonging to the Patans, who, with the exception of about a hundred men, evacuated the place and retired to a respectful distance; the Khelatees, headed by a Sirdar called Allee Mahomed, then went to work with the gallant band, who determined to give them battle, and whom they very soon overpowered and dispersed, taking two of the chiefs prisoners and killing about ten or twelve of the number. The conquerors were well paid for their trouble, they unsacked the place of a large quantity of grain, and seized all the camels, goats, &c. they could find.—Nusseer Khan of Khelat wrote to the Ruler of Candahar, who denied all knowledge of, or participation in the busines.

TUESDAY, SEPTEMBER 16TH.

—— The "Times" mentions that the H. C. steam-frigate Sesostris came into port on Sunday from Aden, which she left on the 4th instant. Being in no hurry she had taken it leisurely under steam and sail. She brings no news of any importance, and no missives of a warlike short. Everything remained quiet along the Arabian shore, and will do for some time before the tranquility is disturbed by us. The Victoria brings down the mail of the 24 h August, and may possibly be here this day week: the Achilles, which will bring the passengers for Bombay from the Hindostan, may we should imagine be expected here a day or so earlier.

—— The "Agra Messenger" of September 6th is sorry to say that cholera still continues prevalent at that station. "The deaths have occurred among Europeans, and the number of deaths of natives is very great. It appears to us that the great causes of the present unhealthiness of this station are the extreme rankness of the vegetation, which loads the air with noxious matter. Every compound has grass [illegible]

of two or three feet, and the open spaces not occupied by are filled with Indian corn, bajra, and jowar, in the rankest of vegetation. A general clearance of these generators of asma would remove one great source of disease."

—— The "Bombay Times" of to-day contains an extract from Part X. of the Selections from Public Correspondence, giving an account of some gangs of robbers plying their craft under the protection of native princes. After the quotation the writer remarks:—"Truly after this may we say that the mysteries of the iniquities of India are past finding out: the discovery of the Dundee Gang was deemed the marvel of its time, but here we have a series of dundee gangs labouring in their vocation for generations all over India, with a well arranged and definite organization, and under the special protection of friendly states, and yet the nineteenth century has half expired before their existence is suspected by the police or the rulers of the land!

WEDNESDAY, SEPTEMBER 17TH.

—— We see the Annual Report of the Pensioners' and Widows' Fund for the year 1850-51. There appears to be altogether 69 at present dependent on the charity. It is proposed to purchase a piece of ground for 4,000 on which it is intended to build a house, on which will be expended the sum of Rs. 7,000. The Committee have established a Magdalen Asylum, into which thirteen European females had been admitted during the year, but during that period five of them had left and three died. Perhaps the efforts of the Committee in this most praiseworthy undertaking may be crowned with greater success in the ensuing year: we trust they will.

—— We take the following paragraph from the "Harkaru" of 5th September, in reference to the Calcutta School of Industry. In a future number it is our intention to have something to say of the Bombay School of Industry:—"This institution, which was established somewhere about three months back, we are happy to state, is thriving pretty considerably for the time it has been opened. The school, it may be said, is yet only in embryo, but doubtless, in time, will emerge from that state to one of prosperity. As yet there is only one trade that is being taught, at which nine boys are daily at work, and seem to be, from their progress, no drones at the business. A European artiste on a liberal salary has been engaged, who gives his constant and daily attendance to the instruction and superintendence of his apprentices. We are also happy to say that neither work nor material is wanting, which is plentifully supplied by the friends of the poor orphans."

THURSDAY, SEPTEMBER 18TH.

——We learn from the Calcutta "Citizen" of the 6th instant that Government have declined to grant the ground at Boelah Ghaut applied for to build a Sailor's Home, but have offered a loan of 10,000 rupees for the purchase of a spot of ground whereon to build—the loan to be repaid by Government, withholding their monthly subscription of 100 rupees, until they have paid themselves. The reason of the refusal of the site asked for is that it may be required for the erection of public offices.

—— The "Bombay Times" contains a long letter on the cause and history of the Moplah outbreak, together with some editorial remarks on the same. The outbreak seems to be entirely the results of religious fanaticism; the correspondent alluded to says that it is reported here that all the Moplah fanatics, ere they sally forth to die in resistance to the authorities, first meet their Tiroorangady Tangul (priest), and obtain his consent and kiss his hands. This is a point for the authorities to look into, and, we think, if he is threatened with transportation on the recurrence of similar atrocities on the part of his flock, a good change would be worked in the Moplahs.

—— The meeting of the Bombay Branch of the Royal Asiatic Society was held on Thursday the 11th; the meeting was an interesting one, a report of it may be found in any of the other local journals; its length, and our circumscribed space, excludes it from our columns.

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 11th September 1851.

The Right Honorable the Governor in Council is pleased to appoint Mr. Ellis Assistant to the Commissioner in Scinde.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 13th September 1851.

Lieutenant J. F. Lester, Deputy Collector of Sukkur, has been allowed leave of absence up to the 30th instant, to visit the Presidency, on medical certificate.

John Curling, Deputy Collector of Hydrabad, in Scinde, has been allowed leave up to the 30th instant, to visit the Presidency, on medical certificate.

Bombay Castle, 15th September 1851.

The leave of absence, on medical certificate, granted to Captain A. Bayne, Collector and Magistrate of Hydrabad, in Scinde, under date the 9th instant, has been further extended to the 1st proximo.

By Order of the Right Honorable the Governor in Council,

A. MALET, Chief Secretary.

GENERAL DEPARTMENT.

Bombay Castle, 13th September 1851.

Mr. Blane, Acting Civil Auditor, is allowed leave of absence for two months from the 25th instant, to proceed to the Deccan, on urgent private affairs.

Mr. Clarke, Acting Deputy Civil Auditor, to act as Civil Auditor, vice Mr. Blane.

Bombay Castle, 15th September 1851.

Mr. H. W. Reeves is allowed leave of absence for one year, to proceed to Europe, on private affairs.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 12th September 1851.

The Reverend Mr. E. N. Dickinson is allowed leave of absence to Europe, on sick certificate, for three years, from the 17th instant.

JUDICIAL DEPARTMENT.

Bombay Castle, 17th September 1851.

Under the provisions of Act No. VI. of 1845, the under-mentioned Gentlemen have been appointed Her Majesty's Justices of the Peace for the Town and Island of Bombay and its dependencies, and are requested to qualify by taking the prescribed oaths:—

Thomas Thornton.
Henry Conybeare.

The Judges of the Sudder Dewanee Adawlut have reported the following appointment:—

Azum Sheikh Fazil Sheikh Ahmed to be Mooseiff in the Surat Zillah.

By Order of the Right Honorable the Governor in Council,

J. G. LUMSDEN, Secy. to Govt.

Proclamation.

GENERAL DEPARTMENT.

The Right Hon'ble the Governor of Bombay in Council hereby declares, that from the 1st day of October 1851, the under-mentioned Ferries in the Tannah Collectorate shall be Public Ferries, under Act XXXV. of 1850, of the Government of India:—

1. The ferry between Colsette and Kalher.
2. The ferry at Ghodenial.
3. The ferry between Tannah and Kulwa.
4. The ferry between Tannah and Bassein.
5. The ferry between Tannah and Callian.
6. The ferry between Autora and Caranja.
7. The ferry between Nagotna and Caranja.
8. The ferry between Ghorebunder and Bassein.
9. The ferry between Dantawra and Augasee.
10. The ferry between Danda and Kelwa.
11. The ferry at Mahim.
12. The ferry between Santpatte and Seerjaone.
13. The ferry between Phopkrun and Alewaree.
14. The ferry at Dahanoo.
15. The ferry at Gomergaum.
16. The ferry at Kallye.
17. The ferry between Bassein and Bhewndy.
18. The ferry between Bassein and Callian.
19. The ferry between Doonjree and Bassein.
20. The ferry between Versova and Mhar.
21. The ferry between Murwah and Munoree.
22. The ferry at Munaree Dewalleh.
23. The ferry at Purseek.
24. The ferry between Callian and Kone.
25. The ferry at Gandaree.
26. The ferry at Waddawty.
27. The ferry at Titwala.
28. The ferry at Wassoondree.
29. The ferry at Sonala.
30. The ferry at Thakoorly.
31. The ferry at Kharbao.
32. The ferry at Tembee.
33. The ferry between Bendkhul and Peerkone.
34. The ferry between Nuwghur and Jovee Vindue.
35. The ferry between Mahool and Bombay.
36. The ferry between Ghorebunder and Kandewlee.
37. The ferry between Ghorebunder and Sasoonowghur.
38. The ferry between Tullaja and Panwell.
39. The ferry at Rawé.
40. The ferry between Rohi and Revdunda.
41. The ferry at Mandar.
42. The ferry at Dasgaom.
43. The ferry at Shahuheree.
44. The ferry at SOheraa.

By Order of the Right Hon'ble the Governor in Council.

J. G. LUMSDEN, Secretary to Government.

Bombay Castle, 16th September 1851.

MILITARY.

Bombay General Orders.

Head Quarters, Poona, 8th September, 1851.

1. Unposted Ensign A. Coppitt, attached to the 4th Regt. N. I., or Rifle Corps, is transferred to do duty with the 14th Regt. N. I., at Ahmedabad, and directed to join.

2. The undermentioned Officers have been allowed leave of absence:—

2nd Gr. Regt. N. I.—Lieut. O. S. Macdonell, from 18th August to 30th September, to proceed to Bombay, on medical certificate.

13th Regt. N. I.—Lieut. R. Mallaby, from 1st September to 30th Sept. in extension, to remain at Poona, on medical certificate.

3d Regt. N. L. I.—Lieut. J. Peyton, from 1st September to 30th September, in extension, to remain at Poona, on medical certificate.

Bombay Castle 11th September, 1851.

No. 498 of 1851.—The leave to Egypt granted to Captain T. Eyre, Paymaster Northern Division of the Army, in G. G. O. of 17th July last, No. 416, is cancelled, and he is allowed to remain in Bombay, or the Deccan, till the 21st of October next, on private affairs.

No. 499 of 1851.—In republishing, for the information of the Departments concerned, the subjoined General Order by the Government of India, No. 401 of 1851, the Right Honorable the Governor in Council is pleased to call the particular attention of Military Pay-masters and Civil Officers under this Presidency from whom advances may be drawn by Bengal Officers, en route from their corps or stations to Bombay, to note, such advances upon the back of the Regimental or Divisional Paymaster's last pay certificate, also to forward the Officer's receipt to the Accountant, Military Department, Calcutta:

2. The Right Honorable the Governor in Council is further pleased to announce that the Supreme Government, in consequence of the inconvenience experienced by Officers of Her Majesty's Service serving under the Bengal Presidency, proceeding to Europe, via Bombay, being required to produce in addition to a "no demand" certificate from the Regimental Paymaster, a certificate of no demand from the Paymaster, Queen's Troops at Calcutta, or security for the payment of any demands on the part of Government within two years, has been pleased to dispense experimentally

with the two latter documents, still requiring the production of certificates of no demands from Regimental Paymasters :—

No. 401 of 1851.

General Order by the Honorable the President of the Council of India in Council.

Fort William, 18th July 1851.

In addition to the provisions of the Government General Orders noted in the margin, under which Collectors, or other Civil disbursing Officers may under pressing emergencies make advance to Military Officers taking receipts, which are to be forwarded by the post of the day on which the advance is made to the Accountant, Military Department, at the Presidency for immediate adjustment, the Honorable the President in Council is pleased to direct, that whenever Officers proceeding on duty, or on leave of absence, may receive such advances, the Civil disbursing Officer will invariably note the amount, and date on the back of the recipient's last pay certificate, in like manner as is done by Military Paymasters making advances to Officers not stationed within their own circle of payment; Officers proceeding to Europe, via Bombay, who may receive advances en route, will adjust them on drawing pay or other allowances at Bombay, and the Military Accountant at that Presidency should accordingly be regularly advised by disbursing Officers making advances of the amount advanced, supported by the receiving Officer's receipt.

G. G. O. of 20th March 1806, G. G. O. No. 63 of 19th Feb. 1824

(Sd.) J. S. Banks, Offg. Secy. to the Govt. of India.

No. 500 of 1851.—Lieut. D. G. Anderson, of the Horse Artillery, is allowed a furlough to Europe for three years, on medical certificate.

Erratum.

In G. G. O. of the 7th July 1851, No. 398, page 183, making promotions in the 2nd Regt. Scinde Irregular Horse, for "Date of Rank 31st May 1851," read "Date of Rank 24th May 1851."

By Order of the Right Hon'ble the Governor in Council,
J. G. Lumsden, Secy. to Govt.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Head Quarters, Poona, 10th September, 1851.

1. With reference to G. G. O. No. 361 of the 23d of May last, abolishing the station staff appointments at Kolapore, Line Serjeant Unger is removed from that Station to Shikarpore, which he is to join without delay and Line Serjeant White, on being relieved, will revert to Regimental duty, and rejoin the Scinde Camel Baggage Corps from which he was received, until further orders.

2. The under-mentioned Officer has obtained leave of absence :—

Staff—Lieut. L. D. A. Dunsterville, Line Adjt. at Hydrabad, from 20th Nov. 1851 to 31st Jan. 1852, to proceed to Bombay, for the purpose of undergoing an examination in the Persian language.

The undermentioned Officers have obtained leave of absence :—

5th Regt. N. I.—Major J. C. Heath, from 15th Sept. to 15th December, in extension, to remain at Poona and Bombay, on private affairs.

28th Regt. N. I.—Ensign J. Watson, from 23th August, to proceed to Bombay, in order to pass an examination in the Hindoostance language.

Medical Establishment.—Assistant Surgeon J. Millar, M. D., in medical charge 19th Regt. N. I., from 1st October to 1st November, to proceed to Bombay, on private affairs.

By order of His Excellency the Commander-in-Chief,
H. Hancock, Lieut. Col., Adjt. Genl. of the Army.

Bombay Castle, 12th September, 1851.

No. 501 of 1851.—Lieut. T. C. Darnell, of the 51st Regiment Bengal Native Infantry, is allowed a furlough to Europe, for three years, on medical certificate.

Bombay Castle, 13th September, 1851.

No. 502 of 1851.—The undermentioned Officers have been reported qualified as Interpreters in the Native languages as particularised below :—

In Hindoostanee.

Lieut. W. S. Hatch, Regiment of Artillery.

In Persian.

Lieut. H. F. Disbrowe, 1st European Regt. (Fusiliers)

Bombay Castle, 16th September, 1851.

No. 503 of 1851.—Major B. Crispin, Agent for Clothing the Army, is allowed leave of absence until the end of October next, to proceed to the Deccan.

No. 504 of 1851.—The following Supplementary General Rolls of Remittances to Europe, will be forwarded to the Honorable the Court of Directors by the next Overland Mail :—

1st. Supplementary General Roll, for the Quarter ending 31st July 1851, of Family Remittances of Commissioned Officers of Her Majesty's Forces serving under this Presidency, from the 83d Regt. of Foot.

2nd. Ditto, General Roll from the Commissioned Officers of H. M.'s 78th Highlanders' Regiment of Foot, on account of Commission Fees.

3rd. Ditto, General Roll on account of Passage-money from New South Wales of an Officer of H. M.'s 83d Regiment of Foot.

4th. Ditto, General Rolls for the Quarter ending 31st July 1851 of Family Remittances of Non-Commissioned Officers and Soldiers in H. M. Forces serving under this Presidency, from the 6th and 83d Regiments of Foot.

5th. Supplementary General Roll of Effects and Credits of Deceased Non-Commissioned Officers and Soldiers of H. M.'s 6th and 83rd Regiments of Foot.

6th. Ditto, General Rolls for the Quarter ending 31st July 1851, of Remittances on account of Regimental necessaries of H. M. Regiments serving under this Presidency, 6th and 83d Regiments of Foot.

7th. Ditto, General Rolls for the Quarter ending the 31st July 1851, of Remittances of Commissioned and Warrant Officers of the Honorable Company's Service.

8th. Ditto, General Rolls for the Quarter ending the 31st July 1851, of Family Remittances of Non-Commissioned Officers and Privates of the Honorable Company's Regts.

By Order of the Right Honorable the Governor in Council,
J. G. Lumsden, Secretary to Government.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Deputy Adjutant General's Office, H. M. Forces.
Head Quarters Poona, 12th September, 1851.

With the sanction of the Right Honorable the Governor and Commander-in-Chief of the Garrison, and at the recommendation of the Acting Deputy Inspector General H. M. Hospitals, the Medical Board will be pleased to examine and report upon the state of health of Assistant Surgeon Browne, H. M. 78th Regiment, who will appear before it on Monday the 15th instant.

Assistant Surgeon Martin, H. M. 8th Foot, in medical charge of the Queen's Depot, will attend the Board.

3. The following arrangements in the Subordinate Medical Department are made :—

Second Grade Apprentice Manoel de Souza, of the 1st Regiment Light Cavalry (Lancers), is attached to the 24th Regt. N. I. vice Gunnese, deserted

1st Grade Apprentice Ragowjee Sindia is attached to the 3d Regt. Light Cavalry.

3. The undermentioned Warrant Officer has obtained leave of absence :—

Ordnance Department.—Mr Conductor J. Poynts from 17th August to 30th Sept., to remain in Bombay, on medical certificate.

Head Quarters, Poona, 13th Sept. 1851.

1. The following order is confirmed :—

An order by Brigadier General A. Manson, C. B., dated Kurrachee the 25th August 1851, directing Surgeon M. Thompson, of the 5th Regt. N. I., to receive medical charge of the 1st Grenadier Regiment N. I. during the absence of Surgeon Grierson, on duty, or until further orders.

2. Serjeant Major W. F. Stewart, of the 14th Regt. N. I., is removed to the Regiment of Artillery, and directed to join the Head Quarters the 1st Battalion at Ahmednuggur in the Rank of Gunner.

3. The undermentioned Officers have obtained leave of absence :—

1st Eur. Regt.—1st Lieut. R. L. Bingham, from 1st Oct. to 30th Oct. to proceed to Bombay, to undergo an examination in the Hindoostanee language.

1st Gr'dr. Regt. N. I.—Lieut. C. G. Anderson, from 1st Sept. to 25th October to remain at Bombay, for the purpose of undergoing an examination in the Hindoostanee language.

11th Regiment N. I.—Major R. Blood, from 15th Sept. to 30th Sept., in extension, to remain in Bombay, on medical certificate.

12th Regt. N. I.—Captain G. Clarkson, from 11th Sept. to 1st October in extension, to remain at Poona, on medical certificate.

29th Regt. N. I.—Lieut. J. H. Henderson, from 8th Sept. to 20th Oct. to proceed to Bombay, for the purpose of undergoing an examination in the Hindoostanee language.

Camel Baggage Corps.—Ensign J. Bennett, from 15th Sept. to 15th Nov., to proceed to Bombay, on urgent private affairs.

By order of His Excellency Lieut. Genl. Sir John Grey, K. C. B.,
(Sd.) T. S. Conway, Major,
Actg. Deputy Adjt. Genl. H. M. Forces, Bombay.

Head Quarters, Poona, 15th September, 1851.

1. All young Officers posted to Regiments, and attached to do duty with other Corps, are directed to proceed and join the Regiments to which they respectively belong, with exception of the Officers under-mentioned, who will continue attached, as at present, until the dates specified.

3rd Regt. L. C.—Cornet P. H. LeGeyt, until the 1st January 1852.

21st Regt. N. I.—Ensign H. H. Elliott, until the 1st November next.

2. The under-mentioned Officer has obtained leave of absence :—

5th Regt. N. I.—Ensign A. A. D'esVœux, from 1st Sept. to 1st Oct., to proceed to Bombay, on medical certificate.

Head Quarters, Poonah, 16th Sept. 1851.

1. The following transfers and removals in the Regiment of Artillery are ordered :—

Captain G. K. Bell, from 1st Battalion to 2nd Battalion, to command 4th Company 2nd Battalion at Ahmednuggur.

Lieut. G. H. Mellersh, from 1st Battalion to 2nd Battalion, to join 2nd Company 2nd Battalion at Bhooj.

Lieut. A. Crawford, from 2nd Battalion to 1st Battalion, to join Battalion Head Quarters at Ahmednuggur, on being relieved by Lieut. Mellersh.

2nd Lieut. T. Graham, to join 2nd Company 2nd Battalion at Bhooj.

2nd Lieut. J. W. Graham, from 2d Battn. to 1st Battn., to join Head Quarters at Ahmednuggur on being relieved by 2nd Lieut. T. Graham.

2nd Lieut. C. Clarke, from 1st Battalion to 4th Battalion to join 1st Company 4th Battalion at Baroda.

2. The undermentioned Officers have obtained leave of absence :—

1st European Regt. (Fusiliers.) 1st Lieut. E. King, from 1st October to 31st Oct., to proceed to Bombay, to undergo an examination in the Hindoostanee Language.

19th Regt. N. I.—Lieut. C. E. Naylor, from 15th Sept. to 15th October, in extension, to remain in Bombay for the purpose of undergoing an examination in the Mahratta Language.

By order of His Excellency the Commander in Chief,
(Sd.) H. Hancock, Lieut. Col., Adjt. Genl. of the Army.

Deputy Adjutant General's Office, H. M. Forces.
Head Quarters Poona, 15th September, 1851.

The following is confirmed :—

Division Order by Brigadier General Commanding Scinde Division, dated 27th August 1851, granting leave of absence to Capt. Bingham, 64th Regt. from the sailing of the first steamer for Bombay to 30th September 1851, on medical certificate.

By order of His Excellency the Commander in Chief,
(Sd.) T. S. Conway, Major,
Actg. Deputy, Adjt. Genl. H. M. Forces, Bombay.

Adjutant General's Office, Bombay, 15th Sept., 1851.

In General Order of the 25th July 1851, pensioning the widows of Subedar Major and 3rd Class Silladar Dowson Reg for "life," read "during Widowhood." Order Books to be corrected accordingly.

By order of His Excellency the Commander in Chief,
(Sd.) J. Hale, Lieut. Col., Adjt. Genl. of the Army.

MARINE.

Indian Naval Orders.

Bombay Castle, 12th September 1851.

No. 110 of 1851.—Commander John Young is appointed Assistant Superintendent of the Indian Navy, vice Hawkins, deceased.—Date of appointment, 5th September.

No. 111 of 1851.—Lieutenant J. S. Draper, of the Indian Navy, is allowed a furlough to Europe for three years, on medical certificate.

No. 112 of 1851.—Mr. George Standfield, 3rd Class Engineer, is allowed an extension of leave until the 8th October next, to remain at Poona, on medical certificate.

By order of the Right Hon'ble the Governor in Council,
J. G. Lumsden, Secretary to Government.

BY COMMODORE STEPHEN LUSHINGTON,
COMMANDER IN CHIEF OF THE INDIAN NAVY.

Superintendent's Office, Bombay, 13th September, 1851.

Mr. Skottowe, Midshipman, from the Elphinstone, to the Auckland.

Superintendent's Office, Bombay, 15th September, 1851.

The following changes are to have effect from this date :—

Mr. Bethain, Purser, from the Moozuffer to the Hastings, as Supernumerary.

Mr. Litchfield, Captain's Clerk, Supernumerary on board the Hastings to the Moozuffer, as Clerk in charge.

(Sd.) J. W. Young, Commander,
Assistant Superintendent Indian Navy.

DOMESTIC OCCURRENCES.

Bombay.

Births.—In Fort George, on the 25th August, the Wife of Captain Wormald, Artillery, of a son. At the Shrubbery, Tardeo, on the 12th the Wife of Commander C. D. Campbell, Indian Navy, of a son. At seerabad, on the 5th September, the Wife of Captain Dunsterville N. I., and Acting Deputy Assistant Commissary General, Rajpootana Force, of a son. At Deesarwar, on the 9th September, the lady of Capt C. Anderson, 1st Fusiliers, of a son.

Marriage.—At Hydrabad, on the 1st September, Mr. F. Cordeiro, sistant Apothecary in the Bombay Medical Establishment, to Catharine, youngest daughter of the late Mr. N. Almeida.

Deaths.—In Fort George, on the 5th September, Mary Isabel, the Captain R. C. Wormald, Artillery, aged 35 years. At Bombay, on ing of the 24th August, Emma, the beloved daughter of Mr. W aged two years and three months.

ASIATIC SOCIETY OF MUMBAI

SHIPPING INTELLIGENCE.

Bombay.

1851 ARRIVALS.

11th Sept.—Ship Lord Ashley, S. D. Bather, from London 28th May. *Passengers*—Mrs Bather, and family.
" " Steamer Sir J. Jejeebhoy, J. Clark, from Surat 10th September. *Passengers*—Lieutenant G. D. Eales, 9th Regt. N. I.: and 99 Natives.
14th " Ship Myaram Dyaram, Thomas Brady, from China 4th July.
" " H. C. Steam Frigate Sesostris, Commander A. E. Ball, from Aden 8th September.
" " Steamer Sir J. R. Carnac, G. M. Boyts, from Surat 13th Sept. *Passengers*—Mrs Wilkinson, and child; Mr. Smith: and several Natives.
15th " Steamer Bombay N. W. Haselwood, from Kurrachee 12th September. *Passengers*—Lieut. Swanson, Bombay Artillery; W. Connell, Esq; one 2nd class: 50 deck: 7 Eur. Gunners, 1st Troop H. A.; 4 rank and file, H. M.'s 64th Regt.
16th " Barque Ina, Thomas Haines, from Aden 1st September.

DEPARTURES.

11th Sept.—Ship Seffunatulla, Hajee Ebrahim, Nacoda, to Penang and Singapore. *Passengers*—8 Natives.
13th " Steamer Phlox, P. M. Ellis, Master, to Surat. *Passengers*—Several Natives.
" " Ship Suffiel, W. Corkhill, to London. *Passenger*—Mr. C. Ross.
" " Ship Hoseinah, C. A. Pearson, to Calcutta.
" " Ship Somnauth, J. Lawson, to China.
" " Ship Sovereign, J. King, to London.
" " Ship Rajah, J. Lawson, to China.
14th " Steamer Sir J. Jejeebhoy, J. Clarke, to Surat. *Passengers*—Captain Leslie; Captain Eyre: and 99 Natives.
16th " Ship Marian, J. Ryrie, to Colombo.
17th " Steam Frigate Moozuffer, H. H. Hewett, Commander, to Aden. *Passengers*—Mrs. Bingham, and 2 children, with a European female servant: Mrs. Dickinson; Mrs. Ballentine; Captain Bingham, H. M.'s 64th Regt.; Lieutenant A. Applewhaite, H. M.'s 64th Regt; Alfred Green Esq., Civil Engineer; and the Rev. Mr. Dickinson.

Military Arrivals and Departures.

1851 ARRIVALS.

10th Sept.—Lieutenant J. S. Kemball, 28th Regt. N. I., on leave, from Ahmednuggur.
" " Lieut. Kennedy, Engineers; on duty, from Surat.
11th " Lieutenant Pope, 25th Regt. N. I., on leave, from Poona.
" " Lieutenant H. G. Raverty, 3rd Regt. N. I., on leave, from Poona.
" " Lieutenant C. D. Eales, 29th Regt N. I., on duty, from Surat.
12th " Lieutenant S. N. Raikes, 18th Regt. N. I., on duty, from Bhooj.
" " Ensign Checkley, 19th Regt. N. I., on duty, from Kolapore.
" " Lieutenant Macdonell, 2nd Grenadiers, on Medical certificate, from Bhooj.
13th " Lieut. A. H. Curtis, 2nd Grs., on leave, from Dapoolie.
14th " Assistant Surgeon John Crawford, I. N., on duty, from Aden.
15th " 2nd Lieut. F. Swanson, Artillery, on leave, from Hydrabad.
15th " Captain John Willoughby, Staff, on leave, from Poona.
" " Captain R. M. Westropp, Poona Horse, on leave, from Seroor.
" " Ensign Havelock, 3rd N. I., on leave, from Poona.
" " Assistant Surgeon J. F. Steinhauser, 26th Regt., N. I., on leave, from Ahmednuggur.
17th " Lieutenant and Adjutant J. H. Henderson, 29th Regt. N. I. on leave, from Surat.

DEPARTURES.

15th Sept.—Captain W. P. Leeson, Comd. Guzerat Irreg. Horse, to join, to Ahmedabad.
17th " Assistant Surgeon J. Welsh, Indian Navy, on duty, to Aden.
" " Lieutenant Kennedy, Engineers, on duty, to Aden.

COMMERCIAL.

BOMBAY, 18TH SEPTEMBER 1851.

Exchange.

London	6 months' sight	1s. 11 7/8d.	per Rupee.
Bank Rates		1s. 11½d.	
Ditto	3 months' sight	1s. 11¾d.	
Ditto	2 ditto	1s. 11¾d.	
Ditto	1 ditto	1s. 10¾d.	
Calcutta	at 60 days'	100¾	per cent.
Ditto	30 ditto	100½	"
Ditto	Sight	102	"
Madras	30 days'	99¾	"
Ditto	Sight	Par.	
[illegible]	60 days'	220	

Bank, &c. Shares.

Bombay Bank	Rs.	1,000	6½ ₹ ct.	22 per cent pm. sales.
Oriental Bank	"	500	7 do.	5 disct. sales.
Commercial Bank	"	500	7 do.	10 disct. sales.
Union Bank	"	500	8 do.	2 disct. sales.
Bombay Press Co.	"	12,500	1,500 p. shr.	Rs. 17,600
ditto	"	7,500	1,500 p. shr.	Rs. 16,825
Bombay Land Co.	"	10,000	434 p. shr.	Rs. 7,000 Nomi.
Bombay S. N. Co.	"	400	6 p. ct.	Rs. 35 p. ct. disct.
Bombay Railway Co.	"	Rs. 27-4-5		Rs. 6 8 a.

Government Security.

Transfer Loan	Rs.	115½ ₹	100 Siccas. Sales.
Ditto	1825-26 "	103	do.
Ditto	1829-30 "	107½	do.
Ditto	1841-42 "	103	do.
Ditto	1832-33 "	97	do.
Ditto	1835-36 / 1842-43 "	92	

Rates of Freight.

To London per ton...£2 0s. 0d., Nominal.
To Liverpool.....£2 do.
To Clyde... .... Nominal.
To China... .... Rs. 13 per candy.

Prices of Bullion, &c.

Sovereigns	Rs.	10 6 as.
Bank of England Notes	"	10 4 as.
Spanish Dollars	"	221 per 100
German Crowns	"	214 do.
Sycee Silver	"	104½ p tolas.
Gold Ingots, according to touch	"	15⅝ do.

Oriental Bank.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED

On Current Accounts payable on demand { 2½ per cent. per annum.
" Deposits, payable at 1 month's notice.....3 " "
" " " at 3 months' " .....4 " "

INTEREST AND DISCOUNT CHARGED

	Not exceeding 3 months	
On Government Bills		4 per ct. per annum.
" Commercial Bills		7 " "
" Loans on Government Notes		6 " "
" " Goods, &c		8½ " "

Rebate allowed at Government Bill rate only.

EXCHANGE

On London at 6 months' sight	at 1s. 11 7/8d.	per Rupee.
" " at 3 months' sight	" 1s. 11¾d.	"
" " at 2 months' sight	" 1s. 11¾d.	"
" " at 1 month's sight	" 1s. 10¾d.	"
" " at 1 day's sight	" 1s. 10¾d.	"
" Ireland at 1 day's sight / " Scotland at 1 day's sight	" 1s. 10¾d.	"
Circular Notes payable throughout Europe	" 1s. 10¾d.	"

N. B.—The Bank does not draw at six months' sight for sums under £50; nor for sums under £20, except at one day's sight. No Drafts are issued for less than £5; but small sums are remitted by advice.

For the convenience of Parties not resident in Bombay the Bank undertakes to remit to Europe, by its own Drafts on the UNION BANK OF LONDON, at the current Exchange, and without any charge for commission, on remittances for the equivalent being paid.

Parties are requested to address "The Manager of the Oriental Bank, Bombay;" and to make all Orders or Hoondees payable to him or his order:—they are also requested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the Sight at which the Bills are to be drawn.

COMMISSION

Charged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities { ½ per cent.

JOHN RIACH,
Actg. Manager, Bombay Office.

Bombay, 18th September, 1851.

Observatory Report.

Wednesday, September 17th.

ABSTRACT of Meteorological Observations made at the Magnetic Observatory, from the 8th to the 14th September, (inclusive), 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Thermometer in the Air.		Wet-Bulb Thermometer.		Electrometer Volta, No 1.	Rain in Inches.
Sept	10 a.m.	4 p.m.	6 a.m.	1 p.m.	6 a.m.	1 p.m.	Max.	
8	29·750	29·668	78·0	85·0	74·0	78 0	0	0·19
9	·744	·665	78·0	84·0	74·0	78·0	0	0·00
10	·717	·622	75·6	85·7	75 0	78·5	0	0·00
11	·738	·673	77·0	85·5	73·0	77·0	0	0·00
12	·775	·701	76·5	83·4	73·0	76·4	0	0·00
13	·830		77·0	86·0	74·0	78·0	0	0·03
14		·769					0	0·00
							0	
							Total Rain....	0·22

STATE OF THE WEATHER.

September 8th.—Overcast. Light rain.
" 9th. " with Nimbi and light cirri. No rain.
" 10th. " " " "
" 11th. " " " "
" 12th. " with Nimbi. Light rain. "
" 13th. " " " No rain.
" 14th. " " " "

Magnetic Observatory, Colaba,
15th September, 1851.

ASIATIC SOCIETY MUMBAI
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Bombay, 11th August 1851.

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